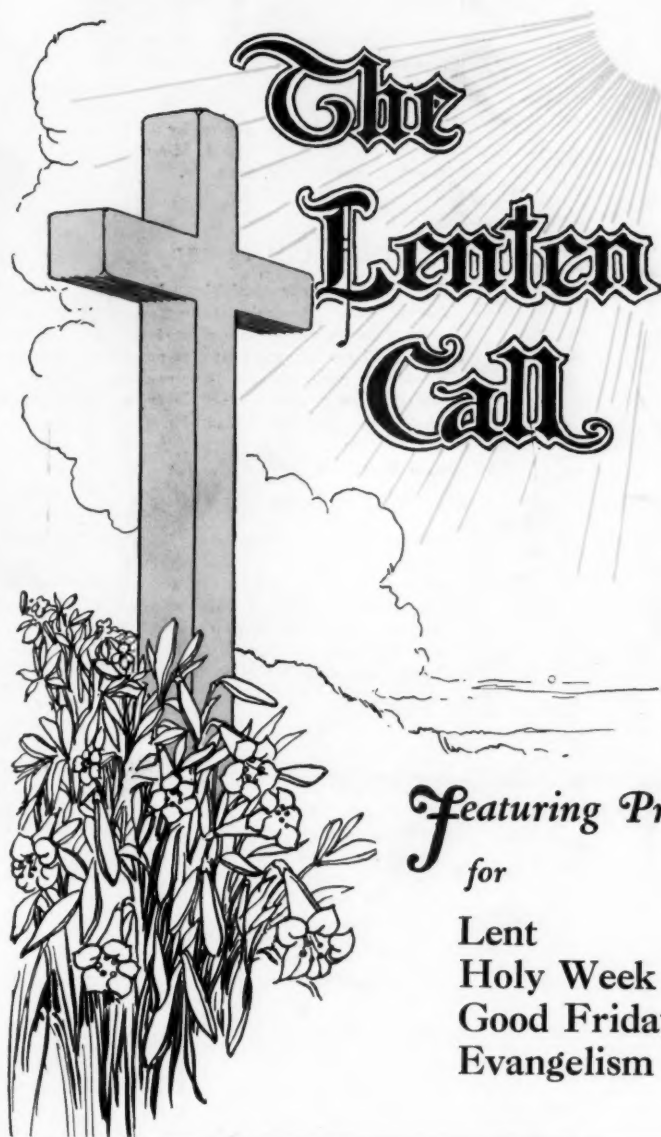
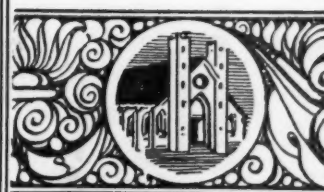
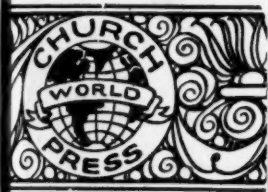


CHURCH MANAGEMENT

A Journal of Parish Administration



Featuring Programs
for

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Holy Week
Good Friday
Evangelism



MARCH, 1928

VOL. IV, No. 6

Church World Press Inc.

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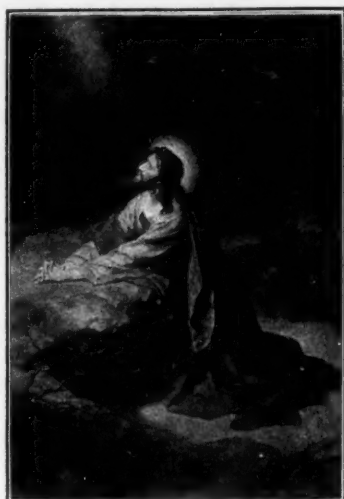
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VOLUME IV
NUMBER 6

CHURCH MANAGEMENT

MARCH
1928

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The Editor's Drawer

A Book Each Month

The book I am recommending that ministers make sure to secure this month is *The Belief of Catholics* by Father Ronald Knox. I am making this selection for a number of reasons. With the coming presidential campaign there is sure to be more or less discussion of the Roman Catholic Church in state affairs. It is well that every minister have some first hand, reliable information regarding the general principles of the church.

This book is written by a man who was formerly an Anglican but is now a Roman Catholic priest.

It is written in England and not a single reference is made to the situation in America.

It discusses in a cool and analytical way the beliefs and practices of Romanism, including its relation to other religious bodies and its relation to the state. References to actual statements in the book may be found on pages 296 and 310 of the February *Church Management*. The publisher is Harper and Brothers. The cost is \$2.00. *It is a book which will astound you at its frankness in discussing the attitude of Rome.*

WILLIAM H. LEACH

OTHER RECOMMENDED BOOKS IN THIS SERIES

The Life in the Spirit	
Bruce S. Wright	\$1.25
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J. R. P. Sclater	\$2.00
The Inside of Bunyan's Dream	
Arthur Porter	\$1.75
The Radiant Tree	
Margaret Wilkinson	\$2.50

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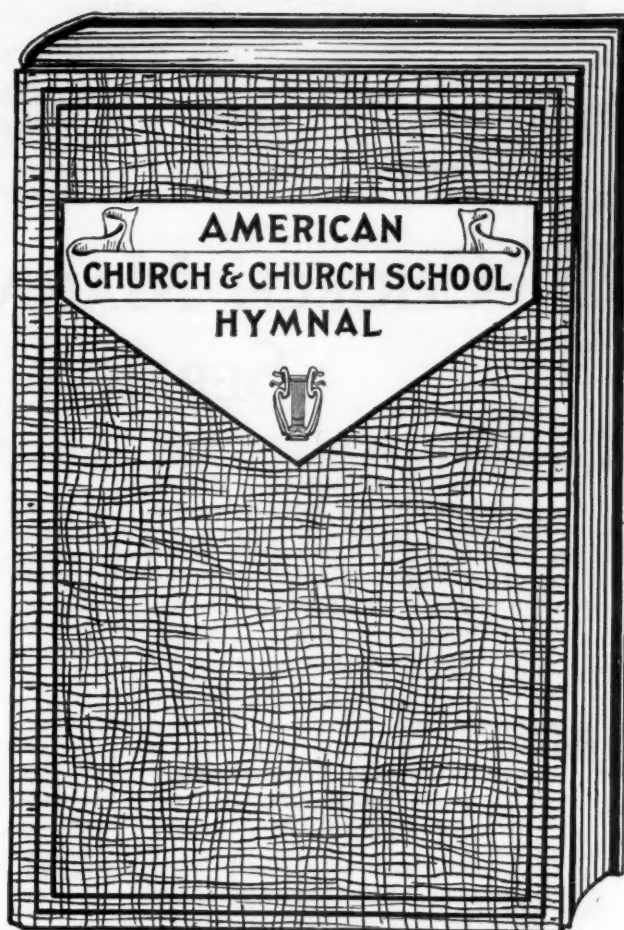
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2. That the Prayers, Readings, Hymns-with-Tunes, and Songs used in the Home, the Church-School, and other organizations of the Church should be characterized by the same high standards and ideals that characterize the Prayers, Readings, Hymns-with-Tunes, and Songs used in the Church itself.

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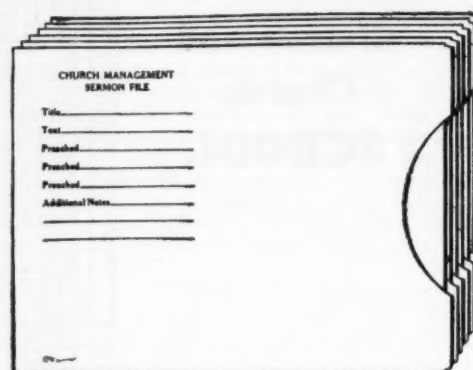
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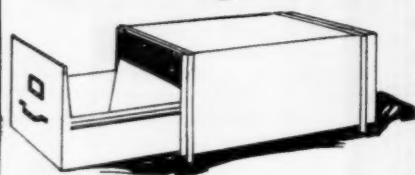
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Nourishment—An opportunity for appropriating a larger share of the divine power of God by welcoming God's spirit within.

Toil—An occasion for giving more of our time and ability to the service of our fellows, and by our efforts winning souls to the kingdom.

—From Lenten Calendar, Messiah Lutheran Church, Denver, Colo.

The King of Kings

MINISTERS who make book recommendations to their people will be interested in this list of books dealing with the things of interest in the moving picture *The King of Kings*. It is published by the Cleveland Public Library.

Lives of Christ

Jesus of Nazareth, by Barton.

The Life and Teaching of Jesus, by Bosworth.

The Life of Christ, by Farrar.

Christ the Son of God, by Fouard.

The Jesus of History, by Glover.

The Life of Jesus of Nazareth, by Rhees.

The Life of Jesus, by Renan.

Characters in the Photoplay

These Twelve; A Study in Temperament, by Brown.

The Training of the Twelve; or, Passages Out of the Gospels, by Bruce.

The Greater Men and Women of the Bible, ed. by Hastings.

Christ in Poetry

Adult—The Poet's Life of Christ.

Crow—Christ in the Poetry of Today.

Wilkinson—The Radiant Tree.

Christ in Drama

Benson—The Upper Room; A Drama of Christ's Passion.

Goold—Saint Claudia (Pilate's wife).

Ehrmann—Jesus; A Passion Play.

Hamlin—The Rock (Simon Peter).

Kennedy—The Terrible Meek.

Marquis—The Dark Hour.

Masefield—The Trial of Jesus.

The Holy Land and the Holy City

Hickens—The Holy Land.

Bell—The Spell of the Holy Land.

Rhibany—The Syrian Christ.

Van Dyke—Out of Doors in the Holy Land.

Handcock—Archaeology of the Holy Land.

Fosdick—A Pilgrimage to Palestine.

Speakman—A Hilltop in Galilee.

Harry—A Springtide in Palestine.

The Grandeur That Was Rome

Boak—History of Rome.

Stobart—The Grandeur That Was Rome.

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Morrison—The Jews Under Roman Rule.

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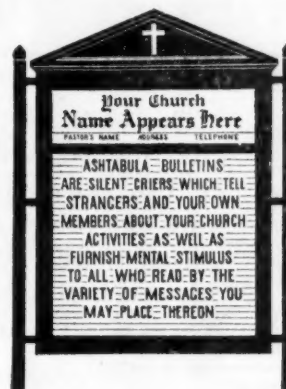
"Criminal careers of young men easily can be halted by the rays of a church sign," Chief of Police, Jacob Graul of Cleveland, told the

Cleveland Daily News in an interview. "An electric church sign looming up suddenly in front of a young man not already steeped in crime might turn his thought and deter the deed," Graul said.

This picture shows the Ashtabula Bulletin in use at the Pilgrim Congregational Church, Cleveland, Ohio.

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Messages may be set up on Ashtabula Bulletins indoors if desired. The logotypes (single words or time announcements on one piece of metal which hang on the board just as a single letter) help you to make quick work of setting up your messages. We suggest using the first part of the week for the offering of scriptural passages, prayers and helpful sayings, using Friday and Saturday for announcement of services.

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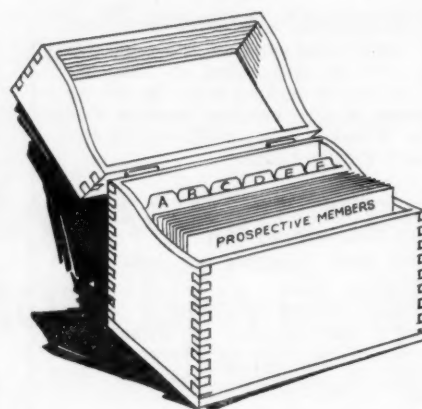
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To leave a flower wherever I chanced to place a thorn, and in exchange for every heartache and sorrow I may have caused I want to leave a wealth of joy and happiness.—*Anon.*

True religion is to have no other will but God's.—*Florence Nightingale.*

Honor thy father and thy mother that thy days may be long in the land which the Lord thy God giveth thee.

Better fail trying to do right than succeed in doing wrong.

Our government rests upon religion. It is from that source that we derive our reverence for truth and justice, for equality and liberty, and for the rights of mankind. It is because of what the leaders of the church have preached that our country has contributed so much to the civilization of the World.—*President Coolidge.*

Ideals are like stars; you will not succeed in touching them with your hands, but like the sea-faring man on the desert of waters, you choose them as your guides, and, following them, you reach your destiny.—*Carl Schurz.*

Prayer is the hand that moves the world, but the fingers of that hand are consecrated men and women.—*Robert Moffatt.*

Wouldst thou have men speak good of thee, speak good of them. And when thou has learned to speak good of them, try to do good unto them, and thus thou wilt reap in return their speaking good of thee.—*Epictetus.*



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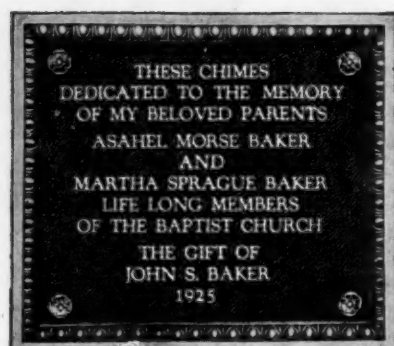
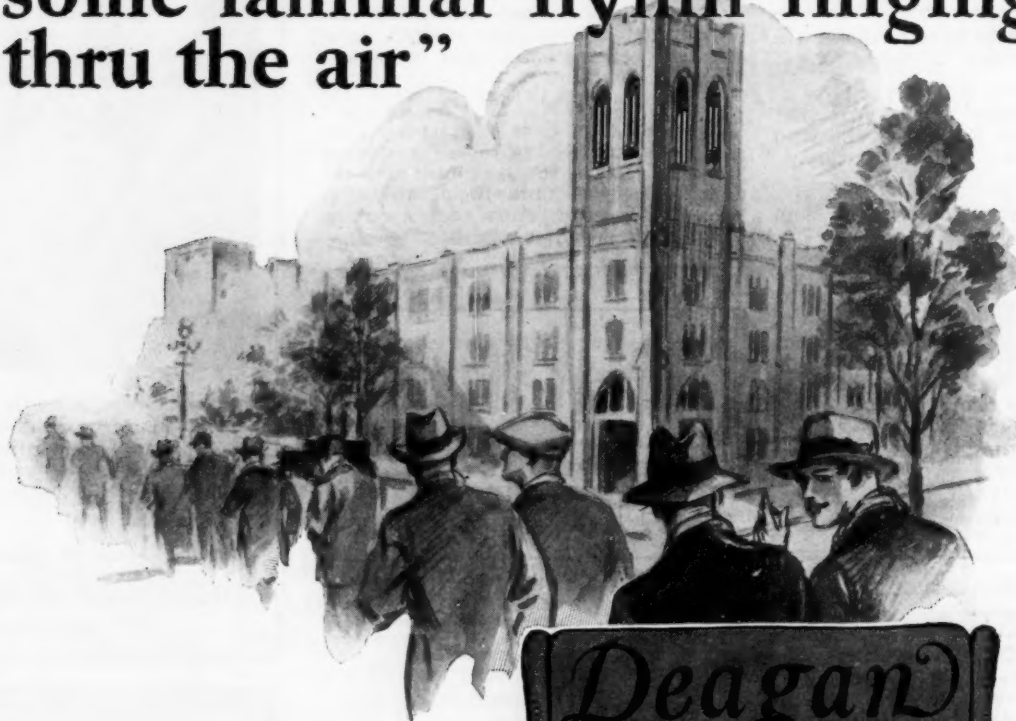
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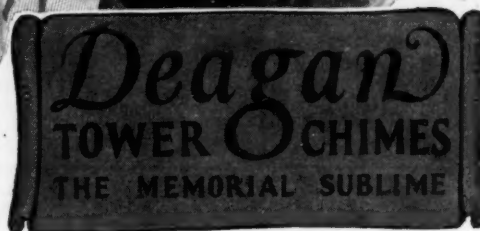
The Lord prepares a table for His children, but too many of them are on a diet!

Your body has Sunday for a day of rest, but for your soul it should be a day of exercise.

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VOLUME IV
NUMBER 6

CHURCH MANAGEMENT

MARCH
1928

A Journal of Homiletics and Parish Administration

WILLIAM H. LEACH, Editor

How Not To Get A Church

By John R. Scotford, Cleveland, Ohio

THIS dissertation does not profess to tell a minister how he may induce a good church to extend him a unanimous call. Rather is it a setting forth of some of the blunders commonly made by men who are seeking a "larger field of usefulness", coupled with a few suggestions for avoiding these mistakes.

Let us begin with a definite situation.

The Saturday papers of Bigtown announced that the Reverend Mr. Blank had tendered his resignation as pastor of G. Church. Apparently ministers read their papers carefully, for by Monday night some four or five men had been recommended for the pupit of G. Church. By the time the church had accepted the resignation and appointed a pastoral committee over a dozen men were definitely on the horizon as candidates for the vacancy. At one time or another some thirty or forty men were nominated for the pupit of G. Church.

The first task of the pupit committee was that of elimination.

One man came two hundred miles especially to seek the church. He met with two members of the committee. They found that he had been out of the ministry for ten years, but was exceedingly anxious to get back in again. They asked him why he had left in the first place. He replied that he had been unable to make a living. The committee argued that if he could not make a living in the ministry ten years ago that he must have been a poor sort of a preacher and they doubted if he had improved in the meantime. He had his journey for nothing.

Some three of the candidates were known to the committee personally. They were at once eliminated, not because they were not qualified for the church, but because they did not in-

spire any interest on the part of the people. They knew these men too well. This judgment may have been unfair, but it represents the psychology of most churches.

With the list somewhat revised, the committee started out to "hear" some of the more accessible men. As the

The question of ministerial placement is one of the most perplexing matters before our churches today. Mr. Scotford, who at present speaks from the outside, is giving some first hand observation of the effect upon a lay committee of various kinds of candidates. The article is not entirely negative. It shows that there are rules to this game as well as others.

committee were dividing up to enter the church at Littleville they noticed a familiar figure also approaching the house of worship. It proved to be their friend, Mr. A. of the C. church, who was also scouting around for a pastor for his church. The following Sunday they tried again, only to discover that the committee of C. church had also preceded them to Runningtown.

The reaction of the committee was that if these men were not good enough for the pupit of C. church they doubted if they would fill the bill with G. church. Also they began to suspect that a number of the brethren were hunting jobs rather assiduously. Inevitably they asked, "Why?"

The net results of these many applications and several journeys was an attitude of disillusionment on the part of the committee. The large number of men who had caused their names to be presented had cheapened themselves in the eyes of the committee without provoking its interest. The committee felt that these men simply desired to move, and thought of G.

church as a convenient landing place. Their need of a job was much more evident than their fitness for the peculiar problems of G. church. The committee went so far as to get from C. church the names of the men whom they had considered and to eliminate them from their own list. Rare is the church which will take a man who has been turned down to their knowledge by another church.

The "second round" began when someone gave the committee a tip that Dr. B. of the Big Church regarded G. church such a difficult field that he would not recommend "just anyone" for its pupit. The thought that some one was more interested in getting them a suitable pastor than

in finding a place of refuge for a friend so cheered the hearts of the committee that they got in touch with Dr. B. He did not at once suggest some one to them, but after some thought he did recollect a man whom he believed to be suitable. The committee put that name at the head of its list. He has not yet been called, but he stands a much better chance than any of the men who succeeded in getting an early recommendation.

From this "case study" of the ways of a church committee several morals may be drawn.

Too many ministers seek too many churches. A good many men seem to think that in as much as the ways of church committees seem to be past all finding out, that getting a church is entirely a matter of chance. They "take a chance" and have their names suggested in blind faith that some day they will draw the lucky number. Church committees may do strange things, but they have never yet been known to draw lots among the candidates.

When a minister permits his name to be presented to a number of churches he cheapens both himself and the ministry. Sometimes small churches get the big head because they are sought after by so many candidates. Most churches are simply disgusted by the scramble. Usually a man's chances of securing a church are in inverse proportion to the number of churches that he seeks. The secretaries know which men are continually scanning the horizon, and the churches have an uncanny knack for spotting these men. Most letters of recommendation had better never have been written.

If a minister is led by ambition or by circumstances to seek a new church, he would do well to adopt this rule—"I will not allow my name to be presented to any church unless I have particular qualifications for that church, and can present my claims in an interesting and convincing fashion." Such a rule generally followed would conserve much paper and many postage stamps, and would improve the standing of the ministry both as individuals and as a group.

A second suggestion is that more real salesmanship be used in presenting the qualifications of a candidate to a church. The better type of salesman does not try to argue his prospect into buying something; rather does he study that prospect's needs and desires, and seek to show him how they may be met. The good salesman awakens a desire for that which he has to sell. The same principle applies to the matter of recommending a minister to a church.

All churches are "peculiar". Every church has a problem, and some of them are rather proud of these problems. Ordinary courtesy and plain common sense suggest that one begin his approach to a church by studying its difficulties. The emphasis should always be upon the needs of the church rather than upon the desires of the candidate. A church once explained why it called a rather unprepossessing candidate by saying, "He seemed to understand us." Churches, like people, ask first of all to be understood. They resent being regarded simply as a means to an end.

The fine art of recommending a man to a church consists in showing how this particular man is peculiarly fitted to the needs of that particular church. This is not done by praising a man to the skies as the climax of every ministerial grace and virtue. The minister who asked to have his letter of commendation made "as strong as mustard" was on the wrong track. Fulsome praise turns the stomach of most people. It renders church committees

exceedingly suspicious. "If a man is as wonderful as all this," they ask, "why has he not long since been called to New York or Boston? There must be something wrong with this saint, or he would not want our church."

The writer one time put in two hours discussing a certain minister with the representative of a certain church. I frankly stated what I thought to be the weak points of the man. The representative of the church replied, "We can't expect one man to go all around the circle and have every virtue." The man was called. Churches know that every minister has some weakness, and are willing to make allowances—if they know what it is. But so long as a man is presented as possessing every virtue, the average church is likely to suspect that he once ran off with the organist and is trying to cover it up. A frank statement of a man's deficiencies creates confidence.

The object of a letter of commendation should be to awaken interest in the man recommended. The writer should first ask himself, "What sort of a minister does that committee want? Is my friend that sort of a man?" Churches are not interested in considering candidates who are simply "good ministers". They want their pastor to be an unusual man in some respect. Personally, the members of the committee want him for a friend. As members of the congregation, they desire to listen to good preaching. Because they bear much of the responsibility of the church, they want a man who will cause the institution to prosper. But most of all, they desire a pastor who will interest and inspire them. They hope that the new minister will give them a new experience of some sort. The letter of recommendation should suggest that the man named will fulfill some of these expectations. A hint is worth more than an elaborate statement. The letter should not deluge the committee with information, but should intrigue their curiosity. A man was once recommended after this fashion—"At first you will not like him, but after a time you will." The church called him. In another instance a brief note was sent to the committee of an important church asking if they would be interested in a man of a certain type, but not saying who the man was. They wrote back by return mail, and sent a representative across two states to hear him.

At college there was a tradition that the dean always honored a new excuse. In return for a genuine novelty he was willing to blink his eyes at the truth. Churches are somewhat like the dean. They are tired of being approached in the same old way. The

man who comes along and offers them a genuine novelty will at least be looked up. Fortunate is the man who gets himself recommended to a church in a new way.

The minister who seeks a church is in much the same position as the girl who seeks a husband. When a woman overwhelms a man with attention, he usually flees in fright. So also are the churches afraid of the man who is too anxious to thrust himself upon them. The man proposes to the woman, and the church calls the minister. A man will woo most wholeheartedly and make the best proposal if he is not quite certain of the outcome. So do churches pursue with the greatest ardor those ministers whom they are not certain they can get. The irony of the situation is that oftentimes the men who do not want the calls get them, while the men who need the calls do not receive them.

This analogy is also true in another respect. A man does not propose to a woman because of her character testimonials, her skill as a housekeeper, or her proficiency as a cook. Many a girl who has every qualification for homemaker ends her days as a spinster. In spite of her sterling qualities, the men do not fall in love with her. So is it also with churches. Churches consider the qualifications of men, but they call the man whom they like. An appealing personality is worth more than a mountain of testimonials. Every church wants a minister who will stir its imagination. A man marries a woman because he loves her; a church calls a minister because he seems congenial to them. The ways of the lover and the ways of the vacant church seem whimsical to the outsider, but they are both governed by an inner compulsion. The woman who wants a husband and the minister who seeks a church will both prosper best if they play the game according to the rules.

Seventy-Eight Cent Day

The Fayette, Iowa, Methodist Episcopal Church recently reached the ripe age of seventy-eight years. The ingenious pastor, John D. Clinton, to sell the fact to the town arranged a seventy-eight cent day on the part of the business houses of the town. He secured two pages in the local weekly paper. One contained illustrations of various church features. The page facing was devoted to a business announcement of the day whereby various stores and individuals offered special sales at seventy-eight cents.

The cost for the two page display was but fifty dollars and this was met by the business cards which appeared, these costing \$1.25 each. Our guess is that every body in Fayette knew that the church was seventy-eight years old, when Saturday, January 14th was over.

The Hymns That Preachers Do Like

By Bernard C. Clausen

ASK any hymn book publisher to name the favorite hymns of the average congregation, and he will reply with such titles as *Nearer, My God to Thee*, *Rock of Ages*, *Abide With Me*, *Jesus Lover of My Soul*, and *Jesus, Saviour, Pilot Me*. Test after test has recorded these selections as the ones that Christians love most. Yet when an attempt was made recently to list the favorite hymns of the Syracuse Ministers' Association, not one of these classics was so much as mentioned. Perhaps this means that ministers do not have the same tastes as congregations in such matters. Perhaps this means that both ministers and congregations are achieving as Christians new standards for hymns. But the fact cannot be disputed. Scores of titles were proposed, and no clergyman so much as referred to any one of the half-dozen great masterpieces of Christian hymnology.

Even more interesting than this was the fact that not a single preacher chose his hymn within denominational lines. No Methodist nominated a Methodist hymn. No Congregationalist named a hymn written by a Congregationalist. Baptist hymns were shunned by Baptists. And the Presbyterians had no taste for Presbyterian masterpieces. Indeed, quite the contrary was true.

The men who belonged to the freest, most loosely organized communions tended to choose Episcopal and Catholic hymns. While the most liberal, perhaps even radical mind among us, proposed the most sentimental ballad of all. Reasons for each favorite were requested in the balloting, and so it is possible to trace certain tendencies that will help us to understand what ministers like in their hymns.

Many of the selections were based upon the feeling that the song itself expressed a personal experience or a personal aspiration. Such verses as *Sweeter as the Years Go By*, or *Jesus, I My Cross Have Taken*, or *Saved by Grace* had merited affection because they expressed so well the personal testimony of the minister who loved them.

Beneath the Cross of Jesus gained notice for this reason. And the hymn which proved to be the prime favorite of all, receiving twice as many votes as any other hymn in all the list, was

fundamentally a preacher's hymn, written by a Congregational preacher, Washington Gladden, to express the aspirations that arise out of the problems of a pastorate,—*O Master, Let Me Walk With Thee*:

*O Master, let me walk with thee
In lowly paths of service free;
Tell me thy secret; help me bear
The strain of toil, the fret of care.*

Help me the slow of heart to move

Last month Dr. Clausen gave us the other side of this story. If you were going to vote on the matter, would you agree with these selections which represent the opinion of the Syracuse (New York) Ministers' Association? The editor admits some surprise at the selections. Old favorites are missing, and there is an absence of the militant hymns of the faith. But then—this is a new day.

*By some clear, winning word of love;
Teach me the wayward feet to stay,
And guide them in the homeward way.*

*Teach me thy patience! still with thee
In closer, dearer company,
In work that keeps faith sweet and strong,
In trust that triumphs over wrong.*

*In hope that sends a shining ray
Far down the future's broadening way,
In peace that only thou canst give,
With thee, O Master, let me live.*

It was rather curious to notice how little attention these preachers paid to the music of the hymns in their likes and their dislikes. Only two selections were approved with any reference to their musical setting, and these were *The Spacious Firmament on High*, with its glorious choral melody by Haydn, and *There's a Wideness in God's Mercy* (to the setting called "Erie", composed by Charles C. Converse).

O Love that Wilt Not Let Me Go, by a blind English preacher, George Mathewson, had also achieved distinction for a combination of good words and good music.

On the other hand, it was evident that many preachers selected their hymns because they expressed fully and eloquently the gospel message which seemed to them to be important.

*O Jesus, thou art standing
Outside the fast-closed door,
In lowly patience waiting
To pass the threshold o'er;
Shame on us, Christian brothers,
His name and sign who bear,
O shame, thrice shame upon us,
To keep him standing there!*

*O Jesus, thou art knocking;
And lo, that hand is scarred,
And thorns thy brow encircle,
And tears thy face have marred:*

*O love that passeth knowledge,
So patiently to wait!
O sin that hath no equal,
So fast to bar the gate!*

*O Jesus, thou art pleading
In accents meek and low,
"I died for you, my children,
And will ye treat me so?"
O Lord, with shame and sorrow
We open now the door;
Dear Saviour, enter, enter,
And leave us never-more,*

seemed to sum up a precious gospel.

*Where cross the crowded ways of life,
Where sound the cries of race and clan,
Above the noise of selfish strife,
We hear thy voice, O Son of man.*

*In haunts of wretchedness and need,
On shadowed thresholds dark with fears,
From paths where hide the lure of greed,
We catch the vision of thy tears.*

*The cup of water given for thee
Still holds the freshness of thy grace;
Yet long these multitudes to see
The sweet compassion of thy face.*

*Till sons of men shall learn thy love
And follow where thy feet have trod;
Till glorious from thy heaven above
Shall come the city of our God,*

was compelling to those who specialize in what they call "The Social Gospel", with its sense of responsibility for humanity.

*We may not climb the heavenly steeps
To bring the Lord Christ down;
In vain we search the lowest deeps,
For him no depths can drown.*

But warm, sweet, tender, even yet

*A present help is he;
And faith has still its Olivet,
And love its Galilee,*

seemed to several ministers the loveliest lyric of the simple Christ-life.

And Art Thou Weary, Art Thou Languid? seemed to at least one preacher to place in memorable question-and-answer form the creed of a modern mind.

Some men as they chose their hymns were obviously forgetting their pastoral experiences and their philosophical gospel as they remembered across the years to their boyhood, for several of the choices reached beyond the decades into hymns that were sung in tiny churches by fathers and mothers who were loved and revered. Only such sentiment could explain the mention of *Sweet Peace, the Gift of God's Love*, and that old Scotch hymn, *My Ain Countrie*, omitted from all modern hymn books, hardly ever sung by a congregation within the last ten years, but rich with a quiet faith in immortality:

*I am far frae my hame, an' I'm weary
aftenwhiles,
For the langed-for hame-bringin', an'
my Faither's welcome smiles.
An' I'll ne'er be fu' content, until mine
een do see
The gowden gates o' heav'n an' my ain
countrie.
The earth is fleck'd wi' flowers, mony-
tinted, fresh an' gay,
The birdies warble blithely, for my
Faither made them sae:
But these sights an' these soun's will
as naething be to me,
When I hear the angels singin' in my
ain countrie.*

*I've his gude word o' promise that
some gladsome day, the King
To his ain royal palace his banished
hame will bring;
Wi' een an' wi' hert rinnin' ower, we
shall see
The King in his beauty, in oor ain
countrie.
My sins hae been mony, an' my sor-
rows hae been sair,
But there they'll never vex me, nor
be remembered mair
For his bluid has made me white, and
his han' shall dry my e'e,
When he brings me hame at last, to
my ain countrie.*

*Sae little noo I ken, o' yon blessed,
bonnie place,
I only ken it's hame, whaur we shall
see his face;
It wad surely be eneuch for ever mair
to be*

*In the glory o' his presence, in oor
ain countrie.*

*Like a bairn to his mither, a wee
birdie to its nest,
I wad fain be gangin' noo, unto my
Saviour's breast,
For he gathers in his bosom witless,
worthless lambs like me,
An' carries them himsel', to his ain
countrie.*

*He is faithfu' that hath promised, an'
he'll surely come again,
He'll keep his tryst wi' me, at what
hour I dinna ken;
But he bids me still to wait, an' ready
aye to be,
To gang at ony moment to my ain
countrie.
Sae I'm watching aye, 'and singin' o'
my hame, as I wait
For the soun'ing o' his footfa' this side
the gowden gate,
God gie his grace to ilka ane wha'
listens noo to me,
That we a' may gang in gladness to
oor ain countrie.*

But for men's voices that had been trained in the technique of choral singing, with the interplay of well written parts, it was unanimously agreed that nothing could quite equal the stirring, thrilling strains of *All Hail the Power of Jesus' Name*, sung to the little-used tune called "Diadem". This has been adopted as the hymn of the year for the Syracuse Ministers' Association. Week after week these Christian pastors will feel their essential unity as they blend their voices in the virile harmonies of this great challenge-song.

Hymns Some Preachers Do Not Like, A Reply

BY EDGAR F. WITTE, ST. PAUL, MINN.

Boy, you started something!

It would, indeed, be a splendid achievement if some Protestant pope arose and cast out two-thirds of the "hymns" in the average Protestant hymnal into the outer darkness. Why should the Christian church sing, as it so often does, sentimental drivel set to the "music" of second grade jazz tunes which could not pass muster in "Tin Pan Alley", when it has at its command the classic masterpieces of John Sebastian Bach, Charles Wesley, Isaac Watts, John Crueger, Paul Gerhardt, J. Stainer, Lowell Mason and a host of others? Why, indeed!

The church is at war in this world. It is fighting against "principalities, against powers, against the rulers of darkness of this world, against spiritual wickedness in high places." The church is in the world not to give evil a slap on the wrist, but to fight evil to the death. Why, then, should it not sing,

*Onward, Christian soldiers, marching
as to war?*

That is where the church is marching, why mitigate the fact? Pacifism may some day dominate in the relation between nation and nation in this world; but there never will be peace between the church of Christ on earth and the forces of hell.

And why should we not mention the wrath of God in our hymns? Is not God's wrath as real as his love? Sweetness and light have their place; but so have the thundering and lightning of God's anger. Let us have them both in our hymns so that the sun of God's love may shine more brightly against the dark clouds of his righteous wrath.

"The blood of Jesus Christ, his Son, cleanseth us from all sin," is still good Christian doctrine, is it not? Why then shy at singing,

There is a Fountain Filled with Blood.

Let the pulpit women who remember how grim the message, *He died for me and shed his blood for me*, sounded to their ears, and who tremble at the effect these words will have upon the youthful mind, doff their skirts and get down among real boys, and we venture to predict that they will find that the average boy does not faint at the sight of blood, nor will they discover that the *uplifted Lord on Calvary's cross*, bloodstained though he may be, has ever repelled real men, nor real women.

BUT, Mr. Editor, we agree, astounding though it may seem, we agree that it is rather strange to sing,

*When the soft dews of kindly sleep
My wearied eyelids gently steep,
Be my last thought, how sweet to rest
Forever on my Saviour's breast.*

just as the pastor's sermon begins.

We agree that *Saviour breathe an evening blessing, ere repose our spirits seal* is not the most fitting hymn petition from a congregation preparing to listen to a thrilling message. And certainly,

*Jesus, give the weary calm and sweet
repose;
With thy tend'rest blessing may our
eyelids close,*

is not quite the best challenge to a preacher about to begin his evening utterance.

HOWEVER, no one but a simpleton would have the congregation sing these hymns before the delivery of the sermon, and in his case they would be very appropriate because it is doubtful if he would ever have a "thrilling" message to deliver, and it is a safe prediction that his audience will be ready to close its collective eyes long before his weary river of thought finds its way to sea.

The evening hymns are among the most beautiful in Christendom and sung, where they are intended to be sung, at the close of the Christian's evening devotion or at the close of the evening service, they are as appropriate as they are beautiful.

Pulpit Gestures

By Charles H. Spurgeon

THIS lecture begins at thirdly. If you remember, we have said that gesture should not be excessive, and secondly that it should be appropriate: now comes the third canon, *action and gesture should never be grotesque*. This is plain enough, and I shall not enforce it except by giving specimens of the grotesque, that you may not only avoid the identical instances, but all of a similar character. In all ages absurd gestures would appear to have been very numerous, for in an old author I find a long list of oddities, some of which it is to be hoped have taken their leave of this world, while others are described in language so forcible that it probably caricatures the actual facts. This writer says: "Some hold their heads immovable, and turned to one side, as if they were made of horn; others stare with their eyes as horribly as if they intended to frighten every one; some are continually twisting their mouths and working their chins while they are speaking, as if, all the time, they were cracking nuts; some, like the apostate Julian, breathe insult, and express contempt and impudence in their countenances. Others, as if they personated the fictitious heroes in tragedy, gape enormously, and extend their jaws as widely as if they were going to swallow up everybody: above all, when they bellow with fury, they scatter their foam about, and threaten with contracted brow, and eyes like Saturn. These, as if they were playing some game, are continually making motions with their fingers, and, by the extra-

ordinary working of their hands, endeavor to form in the air, I may almost say, all the fingers of the mathematicians: those, on the contrary, have hands so ponderous, and so fastened down by terror, that they could more easily move beams of timber. Many labor so with their elbows, that it is evident, either that they had been formerly shoemakers themselves, or had lived in no other society than that of cobblers. Some are so unsteady in the motions of their bodies, that they seem

limbs are thrown up and down. There is nothing round in the action of these brethren; everything is angular, sharp, mechanical. If I were to set forth what I mean by putting myself into their rectangular attitudes I might be supposed to caricature more than one exceedingly able northern divine, and having the fear of this before my eyes, and, moreover, holding these brethren in supreme respect, I dare not go into very minute particulars.

Yet it is supposable that these good men are themselves aware that their legs should not be set down as if they belonged to a linen-horse, or a huge pair of tongs, and that their arms should not be absolutely rigid like pokers. Oil for the joints has been suggested, but there appears to be a want of oil in the limbs themselves, which move up and down as if they belonged to a machine rather than to a living organism. Surely any sort of physical exercise might help to cure this

mischief, which in some living preachers almost amounts to a deformity. On the platform of Exeter Hall, gentlemen afflicted with unnatural stiffness not only furnish matter for the skilful caricaturist, but unfortunately call off the attention of their auditors from their admirable speeches by their execrable action. On a certain occasion we heard five or six remarks upon the awkwardness of the doctor's posturing, and only one or two encomiums upon his excellent speech. "People should not notice such trifles," remarks our friend Philo; but people do notice such trifles, whether they ought to do so or not, and therefore it is well not to display them. It is probable that the whole of this lecture will be regarded by some very excellent people as be-

Our thanks to the American Tract Society for the reissuing of Dr. Spurgeon's "Lectures to My Students." To our mind there is nothing richer in advice and good natured humor than these splendid and still timely lectures. We regret that space limits us to this small sample. Illustrations and all are taken from the volume. It is one for ministers to own and prize.

to be speaking out of a cock-boat; others again are so unwieldy and uncouth in their motions, that you would think them to be sacks of tow painted to look like men. I have seen some who jumped on the platform and capered nearly in measure; men that exhibited the fuller's dance, and, as the old poet says, expressed their wit with their feet. But who in a short compass is able to enumerate all the faults of gesture, and all the absurdities of bad delivery?" This catalogue might surely content the most voracious collector for the chamber of horrors, but it does not include the half of what may be seen in our own times by any one who is able to ramble from one assembly to another. As children seem never to have exhausted their mischievous tricks, so speakers appear never to be at the end of their singular gestures. Even the best fall into them occasionally.

The first species of grotesque action may be named *the stiff*; and this is very common. Men who exhibit this horror appear to have no bend in their bodies and to be rigid about the joints. The arms and legs are moved as if they were upon iron hinges, and were made of exceedingly hard metal. A wooden anatomical doll, such as artists use, might well represent their limbs so straight and stiff, but it would fail to show the jerks with which those



ST. PAUL PREACHING AT ATHENS
(AFTER RAPHAEL)



REV. DR. PAUL AT LONDON



COAT TAIL PREACHER

neath their notice, and savoring of questionable humor, but that I cannot help; for although I do not set so much value upon action as Demosthenes did when he made it the first, the second and the third point in oratory, yet it is certain that much good speech is bereft of power through the awkward deportment of the speaker; and therefore if I may in any measure redress the evil I will cheerfully bear the criticism of my more sombre brethren. I am deeply in earnest, however playful my remarks may seem to be. These follies may be best shot at by the light arrows of ridicule, and therefore I employ them, not being of the same mind as those

"Who think all virtue lies in gravity,
And smiles are symptoms of depravity."

The second form of the grotesque is not unlike the first, and may be best distinguished as *the regular and mechanical*. Men in his case move as if they were not living beings possessed of will and intellect, but as if they were automatons formed to go through prescribed movements at precise intervals. At the back of the Tabernacle a cottager has placed over his house a kind of vane, in the form of a little soldier, which lifts first one arm and then the other with rather an important air. It has made me smile many a time by irresistibly reminding me of —, who alternately jerks each arm, or if he allows one arm to lie still, chops the other up and down as persistently as if he were moved by wind or by clock-work. Up and down, up and down the hand goes, turning neither to the right nor to the left, every other movement being utterly abjured, except this one monotonous ascent and descent. It matters little how unobjectionable a movement may be in itself, it will become intolerable if it be continued without variation. Ludovicus Cresollius, of Brittany, (1620) in his

treatise upon the action and pronunciation of an orator, speaks somewhat strongly of a learned and polished Parisian preacher, who had aroused his ire by the wearisome monotony of his action. "When he turned himself to the left he spoke a few words accompanied by a moderate gesture of the hand, then bending to the right he acted the same part over again; then back again to the left, and presently to the right again: almost at an equal and measured interval of time he worked himself up to his usual gesture, and went through his one kind of movement. You could compare him only to the blind-folded Babylonian oxen going forward and turning back by the same path. I was so disgusted that I shut my eyes, but even so I could not get over the disagreeable impression of the speaker's manner."

The prevailing House of Commons' style, so far as I have seen it in public meetings, consists of an up and down movement of the back and the hand: one seems to see the M. P. bowing to Mr. Speaker, and the honorable house much as a waiter will do at an eating-house when he is receiving an order for an elaborate dinner. "Yes sir," "Yes sir," "Yes sir," with a jerk between each exclamation. The amusing rhyme with its short lines brings many a parliamentary speaker before my mind's eye:—

"Mr. Tattat
You must not pat
Your arguments flat
On to the crown of another man's hat."

This is near akin to what has been accurately described as the pump-handle style. This is to be witnessed very frequently, and consists of a long series of jerkings of the arm, meant, perhaps, to increase emphasis, but really doing nothing whatever. Speakers of this sort remind us of Moore's conundrum, "Why is a pump like Lord Castlereagh?"

"Because it is a slender thing of wood,
That up and down its awkward arm
doth sway,
And coolly spout, and spout, and
spout away
In one weak, washy, everlasting flood."

Occasionally one meets with a saw-like action, in which the arm seems lengthened and contracted alternately. This motion is carried out to perfection when the orator leans over the rail, or over the front of the pulpit and cuts downward at the people, like the top sawyer operating upon a piece of timber. One wonders how many planks



PENGUIN STYLE

really working upon wood instead of a man would cut in the time if he were sawing the air. We are all grateful for converted sawyers, but we trust they will feel at liberty to leave their saws behind them.

Much the same may be said for the numerous hammer-men who are at work among us, who pound and smite at a great rate, to the ruining of Bibles and the dusting of pulpit cushions. The predecessors of these gentlemen were celebrated by Hudibras in the oft-quoted lines,—

"And pulpit drum ecclesiastic,
Was beat with fist instead of stick."

Their one and only action is to hammer, hammer, hammer, without sense or reason, whether the theme be pleasing or pathetic. They preach with demonstration and power, but evermore the manifestation is the same. We dare not say that they smite with the fist of wickedness, but certainly they do smite, and that most vigorously. They set forth the sweet influences of the Pleiades and the gentle wooings of love with blows of the fist; and they endeavor to make you feel the beauty and the tenderness of their theme by strokes from their never-ceasing hammer.

Some of them are dull enough in all conscience, and do not even hammer with a hearty good will, and then the business becomes intolerable. One likes to hear a good noise, and see a man go in for hammering vehemently, if the thing must be done at all; but the gentleman we have in our mind seldom or never warms to his work, and merely smites because it is the way of him.

"You can hear him swing his heavy sledge,
With measured beat and slow."

If a man *must* strike, let him do it in earnest; but there is no need for perpetual pounding. There are better

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Direct Mail Evangelism

By J. Richmond Morgan, Waterloo, Iowa.

THE list of prospects for church membership had grown considerably during the year. In the natural course of events many had come into the church, but there were a large number of men whose interests were,—well perhaps they were remotely interested. The problem was to apply the method with which they were acquainted, namely, to keep the matter before them for a given period. They were men of affairs, business and professional men, busy men, the type which was always courteous when one called on them, but whose atmosphere left the impression that they were "rearing to go."

The purpose of this series of letters was to put the claims of the church before them in straightforward and dignified fashion. To do this we applied the method with which they were acquainted. It was a daily experience for them to receive mail concerning things which claimed their interest. Usually these business letters are direct, and contain some descriptive material in the form of pamphlets. Our plan was to do just that sort of thing in presenting the claims of the church.

We sent a letter each week through the Lenten period. In each letter we included a pamphlet supplied by the Commission on Missions of the Congregational Church, a card upon which an appointment could be made and a blank for application for membership.

LETTER No. 1

A hostile Chinese recently asked one of our educational missionaries what right he had to interfere with China. Immediately he answered, "The right of having something which is too good to keep to myself."

I am so anxious to bring a large number of people into the membership of this church because I know that many of them have much which they must not keep to themselves. I am anxious, too, that this church which has so much to offer, shall be of the utmost service to you.

Those of us who are reading in these days are finding that more than ever the world is looking to the church and religion for inspiration and enlightenment. We have tried most things and they have failed. It now remains for us to try tolerant, sympathetic, inclusive religion, such as is interpreted in this church. We feel that all good people should be definitely allied with the church in these days when the world seeks moral guidance.

It is perfectly obvious that to be able to do anything we must have the right kind of organization. It is equally obvious that it is impossible to have that organization unless people come into actual membership in the church. That is what we are asking you to do. If you have any prejudices or objections, we believe you are intelligent enough to see the need of giving them up in the interest of the greater institution.

Will you not make this Lenten period the time for that decision? Shall I call on you to talk about it, or will you call on me?

Can you win converts by mail? Here is the answer of one live Congregational minister. The letters will speak for themselves. We believe that there is a place for this kind of evangelism providing, of course, that you always remember that it is an expenditure of personality and not merely a piece of mail.

Hoping to hear from you soon, I am
Yours very cordially,

LETTER No. 2

If this letter guaranteed to give you admission into a society or club which carried with it desired honors, you would give it the consideration it deserves. **THIS LETTER DOES MORE THAN THAT**—it invites you into the membership of the greatest organization that the world has yet evolved—the Christian church. Surely membership in the mother organization is more to be desired than membership in any of the lesser organizations which she has produced.

This is the Lenten season when we are disposed to think of the Christ, what he endured to reveal God's disposition to man, and the claim he has upon our lives.

You are already associated with our church. We wonder why you do not come into full membership and definitely ally yourself with the one great organization that the centuries have designated as the outstanding instrumentality for developing and maintaining righteousness. We know you to be interested in the things for which the church stands and therefore urge you to join the church and to declare yourself definitely on God's side of the campaign.

We invite you to take advantage of this Lenten season, to worship with us, to inquire into what this church is attempting to do in this community, to join with us in our aim to bring this church to the place of usefulness and service it should hold, to tell us where you think it could help, to throw your influence where it will count for the most, and to speak to me about membership in the church.

While this letter goes out to a large

number of people, we ask you not to think of it as a mere piece of advertising. It is an earnest invitation to you to do the thing which we think you ought to do. Shall I call and talk to you about it or will you call on me?

Trusting that I shall hear from you and praying that you may be led to do what we require of you, I am

Yours in the service of the church,

LETTER No. 3

An early Old Testament character, attempting to enlist one to assist him in his campaign to save a nation, said, "Come with us and we will do you good." Finding that the appeal did not work, he tried the opposite appeal and said, "Come with us and be to us as eyes."

That the ancient church can do you good is granted by all sensible men. Whatever the church has to offer we want you to have. Indeed, we will be disappointed if you do not accept it. The wisest and best men in all ages have been glad to look to the church for their inspiration and support.

However, we have a stronger appeal than that to offer. If you can get away from one, we do not see how you can get away from the other. The church needs you, your goodwill, your counsel, your influence, your sympathy, your presence, and your support. In the future, as in the past, you probably can get along without acknowledging your need of the church. It is also true that the church can probably get along without you—it has for a very long time. Nevertheless, the church recognizes its need of you and the assistance that you can give in the work that it is trying to do.

Have you as good a reason for not joining the church as the church has that you should?

Trusting that you will carefully read the little pamphlets that I enclose, and that you will give me the opportunity of talking to you on this matter of your relations with the church, I am

Very cordially yours,

"There is a flower in my heart called reverence and it needs to be watered at least once a week."

LETTER No. 4

If you were not interested in the things for which the church stands, there would be no reason why we should regularly invite you to join our church. It is because you have proved yourself worthy of church membership that we feel you ought to be enrolled with us.

Talking on "Why People Should Join the Church", C. C. Brown of Yale said:

We were at war the other day. Suppose you had met some patriotic

young fellow in civilian dress, but who was carrying a gun on his shoulder! Suppose he had told you that he was on his way to France. "But where is your uniform?" you would have asked. "To what company do you belong, to what regiment?" Then he might have answered in this view of modern individualism, "Oh, I don't belong to any company. I don't wear any uniform. I don't make any profession about being a soldier—you see I don't want to get my lines crossed. But I love my country and I'm on my way to France to see if I cannot pick off a German or two on my own account."

You realize, of course, that spasmodic and individual effort is not sufficient to meet the organized forces of unrighteousness; if people of your character will not register your approval of the church, we have small hope of the less thoughtful; the church, as an organized force for aggressive righteousness, must be maintained; no church can give you greater freedom than the *First Congregational Church* of this city.

I am enclosing a card in the hope that you will read, sign, and return it. There is nothing on this card to which a good, intelligent person cannot subscribe.

Trusting that you will give this the attention it deserves, I am

Yours very sincerely,

LETTER No. 5

Newell D. Hillis tells of how, when visiting the American studios in Paris, he was introduced to "the most glorious dreamer in France". He says, "I found the low ceiling covered with pencil sketches; every inch of the walls and floor plastered over with outlines—a thousand sketches—not one of them complete. A thousand dreams and faces in the air, but no power to pin them down on canvas and fix them there forever." No one ever had finer visions of beauty, but men, not to be compared with him in ability, painted far more pictures and had a much larger income.

You know perfectly well that you have thought a thousand times of aligning with the organized forces of right as they express themselves in the church, but you have simply postponed it for one reason or another.

This letter is not intended to "sell the church" to you. Its purpose is—

1. To ask if you intend continuing the postponement of what you know you ought to do.

2. To remind you that ours is a Christian civilization and that as it was developed by the church it will have to be maintained by the church.

3. To assure you that a large number of your friends would like to have you in the church; and

4. To offer you an interview when I would be glad to tell you what would be required of you as a member of this church.

Trusting that you will regard this letter in the spirit with which it is sent, that you will give it the attention it deserves, and praying that you will do what millions of good men have done before you, I am

Yours faithfully,

LETTER No. 6

If I were a "prize salesman" I suppose that about now I should be working on a clever letter which would bring my series of letters to a sharp climax and "clinch it". That is not our purpose—it is the very last thing we want to do. I am dealing with you as a Christian minister and if you act at all it must be because you know you ought to do it.

In my previous letters I have reminded you—of the church as the custodian of our Christian civilization; of the necessity of maintaining the church by coming into its membership; of the tolerance and inclusiveness of this church, which requires character as a condition of membership rather than assent to another man's creed; and of the improbability of attracting the less thoughtful to a church of this type if people of your standard and intelligence do not register your approval by definitely allying with it.

Every thoughtful person must realize the importance of putting his fair share into some institution which will remain after he has gone. The church is that institution. We can no longer regard it as a "voluntary affair". It possesses certain great moral compulsions which cannot be evaded. Its tasks are essential, there is no choice about them, they must be done and all are morally obligated to share in them.

The church is not a mendicant begging for support, but it does appeal to you to give it your support, to come into its membership, and to do the thing that you have long promised yourself you would do.

Yours very sincerely,

The reception of new members into the church will be on Friday, April 2nd, at 7:45 P. M.

RESULTS

It is impossible to tabulate the results of an effort of this kind in any comprehensive fashion, but some things were so obvious that they can safely be listed:

- I. A large number of unexpected people took advantage of discussing church membership with the minister.
- II. The point of view of these men was learned and can be taken into account in a future effort.
- III. Many respected an intelligent attempt to interest them in the church.
- IV. Many valuable acquaintances, even friendships were established, which will make it easier in the future.
- V. A surprisingly large number of them actually came into the full membership of the church.
- VI. Every new man in the church means a possible acquaintance with his friends, and so on ad infinitum.

THE GOLDEN WEDDING

Ring out ye wedding bells, ring out,
For there is joy today;
A wedding fifty years ago
Ye celebrate this day.
Friends, pause awhile, your blessings count—
So meditate and pray.

May all the summer's fragrance
And all the winter's cheer
And all the joys of life be lived
In this one day so dear;
Bring memories sweet, while time is kind,
With precious loved ones here.

They have a father's blessing;
They have a mother's prayer,
To follow them from day to day,
With kindly counsel on the way;
Oh, these are treasures rare.

Yes, ring the wedding bells today,
And let them joyous ring
And drive all sadness far away—
For life is on the wing.
Oft-times the summer's flowering
Is sweeter than the spring.

—Mrs. Belle Sapp.

FIRST CONGREGATIONAL CHURCH, WATERLOO, IOWA

APPLICATION FOR CHURCH MEMBERSHIP

I believe in God, the Father Almighty, therefore:—

I declare Christianity, as revealed by Jesus Christ, to be my religious faith.
I seek to unite with the church as a reasonable expression of that faith.
I pledge myself to support the church, to the extent of my ability, and to seek its inspiration in my attempts at doing what is right.

Name
Address
Telephone
Remarks

Please return to church office

I would like to talk to you about membership in the church. Would it be convenient for you to call at at o'clock on or shall I call on you at YOUR CONVENIENCE?

(Signed)

Please return this card to the First Congregational Church

The Making Of A Church Organ

By Arthur J. Thompson, The Aeolian Company, New York City.

THE principle of the organ, that is, whistles, reed tubes, pan pipes and other such primitive instruments, dates back to man's earliest attempt to produce musical sounds. Tubal Cain in the Bible is mentioned as being inventor of the organ, but this does not imply the modern dignified instrument. The word used was a translation from the Greek meaning really musical instruments in general. However, given the simple sound-producing element of a whistle, it is very easy to develop the rudiments of an organ. It simply required some sort of mechanical control of the speech of the whistles,—briefly, a wind supply by bellows or other means of blowing, and the ability to cause speech when desired, such as valves in a box with the pipes sitting over holes in the top of the box, and of course the pipes themselves.

Water Organs

The water organs of the Romans were crude instruments of this sort. They were blown hydraulically, not by bellows but by means of tubs dipping up and down in water. This instrument was used rather extensively at the gladiatorial games, a circumstance that prejudiced the early church against the organ as an ecclesiastical instrument.

First Christian Utility; Charlemagne; Crudity of these Instruments

As far as we know, the first use was by Pope Vitalian, in the year 666. Probably there were many others, but we have no proof of this. The first authentic record of the Christian utility of the organ dates back to Charlemagne who, introducing a service into France with the music and other esthetic aspects, came upon the need of musical accompaniment for the singers. Thus the organ was adopted by the church because of practical necessity. On a trip to Rome, Charlemagne heard some instruments in Italy left over from the pagan days, one of which was being used by Constantine, the Byzantine emperor. Realizing its value, in the year 757 he purchased an organ which was placed in the Church of St. Corneille at Compeigne. This instrument was probably little more than 12 simple pipes, which sounded all the

time, the performer simply stopping off with his hands those which he did not wish to hear. The 12 pipes consisted of the essential tones of the plain song modes, which were then taking form.

Dallams; Loosemore; Exeter Cathedral; Destruction of Organs During Reformation

From here on is a broken line progressing slowly up to the Dallams,

We are glad to present this article which gives a good general historic background of the church organ. The selection of the proper organ for a church often times rests upon the decision of the minister. We have felt that information such as this article offers will help to create an appreciation of the wonderful instruments modern makers are offering our churches.

early English builders, prior to the Reformation. We find them in 1663 making repairs on various church organs. Another interesting example is the work of John Loosemore in the Cathedral at Exeter shortly after the restoration of Charles II. This instrument is pointed out as worthy of special notice on account of its double diapason which is recorded as being 3' in diameter and 20' long, a pipe of enormous size for that time. Practically none of this work exists today, or at least it cannot be recognized, since Cromwell's ordinance of 1644 establishing a new form of divine worship eliminated all music along with other esthetic "trappings", limiting the music entirely to psalm singing. As a result most of the organs were destroyed. In the meantime, German and French builders progressed considerably.

Past Reformation; Schmidt; Harris; Battle of the Organs

After the Reformation, however, we get two of the greatest builders that England has ever known, great in the sense that they were pioneers. In 1660 Bernard Schmidt, known to the English as Father Smith, built an organ for the Chapel Royal at Whitehall. Schmidt, a German, came to Britain realizing the field for organ building that would spring up after the fall of

Cromwell. About this time, Renatus Harris also came over from France. These two men carried on an interesting life-long competition, with a continual doubt as to who was the better workman, Schmidt having a slight advantage. An incident of great interest is the case of Temple Church in which the committee was so divided that both men were commissioned to build an organ in the church, the better instrument to be retained permanently. Schmidt erected his organ at one end and Harris at the other. The competition was keen for several years, both builders supplying new stop novelties. Finally, on the eve of the trial of Schmidt's organ, some of Harris' workmen were so incensed that they broke into Schmidt's instrument and damaged it considerably. This brought the matter to a termination and Harris was forced to remove his instrument, which he subsequently sold.

Method of Procedure; St. Paul's; Harris' Proposal

The methods of procedure of both builders was very interesting. They took a group of workmen and their tools to cathedral towns, such as Harris for instance going to Salisbury and remaining there over a period of years, cutting down lumber and building instruments on the spot. Harris was severely disappointed when the St. Paul's contract finally went to Schmidt. He had built many successful instruments, including Gloucester Cathedral and Worcester Cathedral, but the St. Paul's installation would have meant much to him. Even after Schmidt's death, Harris was still endeavoring to rebuild the instrument in St. Paul's. He made a remarkable proposal for an instrument of four sets of keys and 60 stops, to be 40' high and 20' broad, a large organ even today.

Beginning of Space Difficulties

St. Paul's organ also marked one of the earliest records of difficulties between architects and organ builders. Schmidt's work on the organ did not start for a long time after the signing of the contract because of contention between Sir Christopher Wren, the Dean and Father Schmidt. Sir Christopher wished the organ placed

on one side of the choir as it was in the old Cathedral, so that the whole extent of the beautiful building might be seen in one view. The dean, on the contrary, wished to have it at the west end of the choir. Schmidt, according to his instructions, began the organ, and when the pipes were finished he found the case was not spacious enough to contain them all. Sir Christopher Wren, defender of his architectural proportions, would not consent to let the case be enlarged to receive them, declaring the beauty of the building to be already spoiled by the "d—n box of whistles". Consequently Schmidt was obliged to leave out three stops. After much dispute the architects finally conceded the point and Schmidt was granted more room.

Organ Definite Part of Service; Catholic Plain Chants

You see that by this time the organ could not easily be divorced from the church service, with the exception of the short interruption during the Reformation. However, this religious movement had an even greater influence. The foundation of church music, or of all music, in fact, had been deeply laid in the songs of the people, taking the form in the Catholic church plain song. It was Palestrina who solidified Catholic church music, adhering to the plain song chants and eliminating secular expression. While the Reformation gave church music a temporary setback in England, it had precisely the opposite effect in Germany.

Bach; The Choral and Organ Works

In 1713 John Sebastian Bach was appointed organist of the Thomaskirche, Leipzig. Taking the plain song, which was familiar to all the people, he used it as a basis not alone for the chorals and hymns, which have now become standard in every Protestant church, but even more for organ composition. The very essence of organ literature is the Fugue of Bach based upon religious themes. I can think of no finer example than the St. Ann's Fugue, the motifs of which are the hymn now known to us as "O God Our Help in Ages Past," one of the most magnificent examples of all church literature.

Need of Volume to Support Congregational Singing; German Advance

A new practical utility for the instrument was found with the rise of the German Chorale since it no longer had to accompany only a small body of singers or the choir. A tremendous volume of tone was necessary to support the congregational singing of the

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When The Minister Is Libeled

By Arthur L. H. Street

(Here each month, Mr. Street, a well-known legal writer, will discuss some recent court decision affecting the church. We know that these will be eagerly read by ministers and church trustees.)

THE law recognizes two classes of libel and slander. One is of such character as to sustain an action for damages without proof of actual or specific injury. That kind of defense is said to be libel per se or slander per se. The other class of libel or slander requires proof of damage.

In an interesting case recently before the Supreme Court of North Carolina, (Pentuff vs. Park, 138 South Eastern Reporter, 616), it was recognized that any false statement touching a clergyman in his profession is actionable per se, if of such nature as to tend to prove him to be unfit to continue his calling.

In this case a Raleigh newspaper denounced plaintiff, a minister, on account of his appearance before the state legislature in an "evolution" controversy. The newspaper characterized plaintiff as having been "so unmannerly" that the chairman of a legislative committee "suppressed him": that no "more ignorant" man nor one "less charitable towards men who might disagree with him," was remembered in the present generation. The article also characterized plaintiff as being an "immigrant ignoramus".

Disagreeing with the conclusions reached by the trial court the North Carolina Supreme Court decided that the article was prima facie libelous and that punitive, as well as actual damages, could be assessed.

Concluding its opinion the Supreme Court quotes the following language from an opinion of the Circuit Court of Appeals:

"A good name is rather to be chosen than great riches, and loving favor rather than silver and gold." The respect and esteem of his fellows are among the highest rewards of a well-spent life vouchsafed to man in this existence. The hope of them is the inspiration of his youth, and their possession the solace of his later years. A man of affairs, a business man, who has been seen and known of his fellowmen in the active pursuits of life for many years, and who has developed a good character and an unblemished reputation, has secured a possession more useful and more valuable than lands, or houses, or silver, or gold. Taxation may confiscate his lands: fire may burn his

houses: thieves may steal his money: but his good name, his fair reputation, ought to go with him to the end—a ready shield against the attacks of his enemies, and a powerful aid in the competition and strife of daily life."

In another recent case, passed upon by the United States Circuit Court of Appeals, First Circuit (Eteenpain Co-operative Society vs. Lillback, 18 Federal Reporter, 2nd Series, 912), it was decided that a jury were warranted in finding that it was libelous to print an article in a Finnish newspaper in this country, charging a local minister with having shed tears for cash over a body at a funeral service. And, of course, part of the article falsely accusing the minister of having had adulterous relations with members of his congregation was actionable libel.

In this case proof that after the publication there was a decrease in attendance at the Sunday school and that the church revenue fell off was properly admitted in evidence in the minister's suit for damages, as tending to show the harmfulness of the libel. And proof of the publication of similar articles in the same newspaper, reflecting upon him was held to have been properly received to show malice on the part of the publisher.

THE DOWNWARD DRAG

A young man came to New York. He was a lawyer with ideals of uplift. He was a Christian with a natural fondness for church work. His practice grew. His week ends were spent usually in the country. His readings of the Bible and the classics was too largely replaced by the scenario news of our daily press and the literary hash of the Sunday editions. With what result? His soul began to deteriorate like the strings of an used violin. Hymns and prayers and sermons no longer interested or inspired him. He thought them impractical. What is more, Jesus' own principles he began to think too idealistic and unworkable. The soul elements in the man had yielded to the downward drag and the body elements came to control. It is the natural tendency. Man comes from his Maker "a living soul" with a bodily instrument, but without the effort of cultivation he is degraded into a body having a soul.

Ralph W. Sockman in *Suburbs of Christianity*; The Abingdon Press.

Francis d'Assisi's text: But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.—Galatians 6: 14.

David Livingstone's text: Lo, I am with you always, even unto the end of the world.—Matthew 28: 20.

The Back Grounds Of Religious Worship

By William D. Maxwell, Edinburgh, Scotland

I HAVE been greatly interested by the various articles appearing from time to time in *Church Management* on the form and conduct of public worship. Evidently the feeling is in the air that something is the matter with our present protestant worship; and as a result of this very general dissatisfaction various serious efforts are being made to make the services more worthy vehicles of the worship of God. All of which is very good, and something to be grateful for.

But there are things, also, for which it is very difficult indeed to be in the least grateful, because many of these attempts at beautifying the services are individuals' notions; and most wretched and lamentable of all is this fact, that judging by the number of solos, organ selections, anthems, quartets, and what not other musical numbers, it appears that organists have now become the directors of public worship!

So the first step, if we are bent on improving our services, will be for us to put them back into the hands of the minister. But that will avail little, if by putting them back into the hands of the parson, we put them into the hands of a man who knows nothing about the art or history of worship; so our next matter will be to see to it that our ministers make a more serious and informed study of this whole field than they appear to have been making. For, of this I am convinced: our only hope lies in an informed ministry grounded well in the principles and history of catholic worship—that is, a comprehensive knowledge of how the church has worshipped down through the ages—and such knowledge is not acquired in a day, nor can it be obtained by the reading of a popular book. But until Protestant ministers and people are prepared to take these steps, degradation, worse and final, can be the only last result. We boast of our Protestant freedom in the form and conduct of worship—most of which is mere piffle. In many churches there is a well-defined rut out of which we dare not depart, or Mr. So-and-so is offended, or Miss Large-contributor will lift her lines, and then the fat is in the fire, and there is a merry blaze. Freedom!—pure piffle. Or, if we are

allowed to make changes, instead of freedom we often have only license. Because, as a matter of fact, you cannot have true freedom unless you know what you are about; and there is only one way of knowing what you are about, and that is by knowing really what is the history and psychology of worship in the Christian church.

Well, having laid down this much as a kind of indispensable foundation, it is perhaps good now to consider briefly what these principles are, and

the core of the experience was instruction. On the other hand, the core of the Upper Room experience was communion with God through Jesus Christ.

Now joining these two elements together, you have first, reading and preaching (accompanied by certain short preparatory prayers and praise), followed by the prayer and communion of the Upper Room. That, then, was the scope of the new Christian service: reading and instruction, crowned with the great prayer, and the breaking of the bread if it were the day appointed,—for even in the Roman church they had their Missae siccae, or dry Masses, when the service did not include the consecration. The point is this, that, while we may not think it advisable—one may leave that matter open—to have weekly communion restored, it certainly is advisable to restore at Sunday morning worship a service of that scope and order.

We are glad to add this paper to our symposium on worship by the assistant minister of St. Stephen's Parish Church, at present a graduate student in Edinburgh University. Mr. Maxwell served for some years on the Committee on Church Worship and Ritual of the United Church of Canada and writes with both a personal and academic interest.

also something of the psychology lying behind them.

First, let it be made clear, that we are concerned not with the monks' and nuns' service of morning and evening prayer, which was secularized at the Reformation, and carried into many of our Protestant churches through sheer ignorance of liturgical principles sometimes, and through certain prejudices at other times. We are concerned not with this service, but with the service which has always been the Sunday service of the Christian church till very recent times, namely, the service instituted and commanded by our Master.

In early days, as soon as the Agapé became separated from the Eucharist, normal Christian worship consisted of two main parts: the synagogue service Christianized, and the Eucharist proper. First, the instruction, as in the synagogue, followed by the re-enactment of what took place in the Upper Room.

Now, it is important to recognize that the backbone of the synagogue experience was instruction—the principle thing in that service was the reading of the law and prophets, and the explanation of them. It is true that there were prayers, for these things moved men to prayer and praise, but

Why? Because, in the first place, it is the order of worship which is distinctively Christian, as study of any of the great liturgies of the east or of the west will show; and by maintaining that order, we are remaining true to a great Catholic tradition.

Secondly, it is a natural and common-sense way of doing things. Did ever you hear of a father conducting family worship by first having a long prayer, then resuming his seat and reading the Bible? Did ever you see a minister in a sick-room have the prayer before the Scripture? Were you ever at an evangelistic meeting where the main prayers did not follow the reading and preaching? Well, why must we be so unnatural in our church services, as to put the cart before the horse, and have an indefinite number of prayers and hymns and concerts by the choir preceding the sermon and dividing it from the readings, making hodge-podge of the whole service till it begins nowhere and ends nowhere? Why not preserve the Christian way of doing things, and the natural way of doing things, by letting the reading and preaching be a kind of stairway leading to the Upper Room; first we see God in his word read and preached, then we make our offerings of substance and self in the bringing of our

gifts to his table and in the communion and fellowship of the great prayer of thanksgiving and intercession. That is the natural sequence.

Thirdly, because Christian worship consists always of two things: receiving and giving. Well, why not keep those elements separate and clear? First, in the reading and preaching we receive from God, then in the offering and prayer we give to him. We receive anew his truth and love, only to give anew ourselves to his service.

Fourthly, this makes the offering something more than a mere collection to be coupled with the announcements as necessary evils. The offering becomes our response, our sacrificial response to the giving of God's self to us as recorded in his gospel.

And more reasons might be given for following such an order, but these are the main ones, and they are reasons worth some serious consideration. Surely it is not fitting that we should shut our eyes in these days to what the church in 2,000 years' experience has to teach us about these things. If we do not do that in the realm of doctrine and exegesis, why in the name of common-sense should we do it in the realm of worship?

Now to bring this short article to a concrete conclusion, might we be so bold as to suggest,—only as a suggestion,—an order for Sunday morning worship, which would embody the above-stated principles, at the same time keeping our service within the hour and a quarter (for, to make a service longer than that as a rule, is, I think, a psychological mistake)?

- (1) A great hymn or psalm of praise and thanksgiving, exploring the mercy of God in creation and redemption.
- (2) A short prayer, chiefly a cry for mercy (we are conscious of our sin and unworthiness as we come face to face with the majesty and greatness of God) not only upon us, but upon the whole church, thus at the very beginning of the service remembering that we are part of the church universal worshipping at this hour, and linking ourselves up with that great company of the faithful.
- (3) Another hymn of praise might be sung here, but if the service is to be short, it is better omitted.

These three items consist of the first part of the service: an exploration with thankful and penitent hearts of the mercy of God towards us. This prepares us for hearing his word.

- (4) Collect—a short prayer for grace, the grace which is the theme of the service.
- (5) A short prophecy (6 to 10 verses), forming an entity.
- (6) A short hymn, anthem, solo, or responsive reading of psalms, carefully chosen so as to not take one off the theme of the readings.
- (7) A short reading from an Epistle.
- (8) Another hymn or short solo, etc.
- (9) A reading from the Gospel.
- (10) The Sermon.

These consist of the second part of the service: the reading and preaching. It is usually better to have only two readings, an Epistle or prophecy or law, followed by a Gospel. These should always be *short* and central, and no main service should be held at which something Christ said or did is not read (Gospel). Old Testament and New Testament lessons, such as are read at Matins and Evensong in Episcopal churches originate in the Hours' services for monks and nuns, when within a specific period the whole Bible was read through (or, at least, that was the ideal). But at the main *public* services held only once a week on Sundays, the church was careful from the beginning to stay at the center of things, so a Gospel was always read, and usually an Epistle or great prophecy, and these were always (except at Lent and Easter) very short, so that people's minds would stay focussed on what was being said. The sermon follows, and it should be an exposition of what was read, say about twenty minutes to twenty-five minutes long; usually after that little progress is made. Sometimes as a response to the sermon the Creed might be recited.

This concludes that part of the service which corresponds to the synagogue worship.

Now we come to the Upper Room.

- (11) First, we present our offerings, and during this time (*and not to be any longer than the time it takes to collect the gifts*) a hymn or anthem or solo is sung, or a soft, devotional organ voluntary is rendered.
- (12) When the offering is brought to the table, there follows the great prayer of thanksgiving and intercession and supplication. Let this prayer be adequate, but orderly, simple, and certainly not too long, concluded by the Lord's Prayer in unison, said or sung.
- (13) Communion, if there is to be any.
- (14) Hymn of praise—short doxology.
- (15) Benediction.

This concludes the service. These devotional elements are from the Upper Room, and might well be conducted from the Communion Table, the first part of the service having been conducted from the pulpit or lectern. This service should not, if carefully planned, take over an hour and fifteen minutes. If it is desired to have a processional entry and exit of minister and choir, that should take place during the singing of the opening and closing hymns.

But what about the announcements? If you have enough money, have them printed and distributed through the pews; if not, write them out, and nail them to the church door, as Luther did his Theses. Either method is good and practical, and avoids a long interruption of the service.

So there is an example of what we mean. This service might be embellished by the addition of the sung or said "Amen", and various other responses, but this article is too short to go into such matters. Also, we have not space to consider the various methods of conducting prayer. Suffice it here to have pointed out the bare structure of a Catholic morning service, modelled after the synagogue and Upper Room, and based upon good psychology, Christian history, and plain good sense!

FOR ME

Under an eastern sky
Amid a rabble's cry,
A man went forth to die,
For me.

Thorn-crowned his blessed head,
Blood-stained his ev'ry tread,
Cross-laden on he sped,
For me.

Pierced were his hands and feet;
Three hours o'er him beat,
Fierce rays of noontide heat,
For me.

Thus wert Thou made all mine,
Lord, make me wholly thine,
Grant grace and strength divine
To me.

In thought and word and deed,
Thy will to do. O lead
My soul, e'en though it bleed,
To thee.

WILL ROGERS ON MURDER

"American murder procedure is about as follows:

"Fool enough to commit crime, dumb enough to get caught, smart enough to prove you're crazy when you committed it, and fortunate enough to show you were too sane to hang."

John Knox's text: And this is life eternal, that they should know thee the only true God, and Him whom thou didst send, even Jesus Christ.—John 17: 3.

How Christ Came to Westlawn

By Hazen G. Werner, Detroit, Michigan

Some Interesting Discoveries Made

Our church, only a few years old, was experiencing a satisfying development. The membership had grown from 135 to 800 in two and one-half years. The budget had been correspondingly increased from \$4200.00 to \$15,300.00. We had constructed a church auditorium at an approximate cost of \$100,000.00 and were substantially retiring our indebtedness.

The First Discovery

A certain consecrational atmosphere was lacking. There was present a grave danger of equating the responsibility of the church to statistical success and organization growth. It was a most natural tendency. Again we had grown so rapidly that members had not gathered themselves into spiritual fellowship. We were greatly in need of spiritual life.

Second Discovery

By careful analysis of our records, I found that in the case of 200 of the homes from which over 1000 Bible school scholars came, the children alone had evidenced interest in the church. Here were 200 families with adults and young people who had never been inside of the church. Pushing the study further I discovered a great number of people on our constituency roll not actively related to our church; husbands and wives of members; people who had attended services semi-annually or once in a while; folks who had registered in the church night program; those who had pledged to the building fund at the inception of our financial campaign; and hosts of others.

VISITATION WORKER'S AGREEMENT

1. I am willing to actively participate in The Home Visitation Campaign.
2. I agree to devote two weeks to the work, as follows:

March 20-27		March 27-April 3	
Sun.,	2:30—Report and Calls.	Sun.,	2:30—Report and Calls.
Mon.,	6:15—Report and Calls.	Mon.,	6:15—Report and Calls.
Wed.,	6:15—Report and Meeting.	Wed.,	6:15—Report and Meeting.
Thurs.,	P. M.—Calls.	Thurs.,	P. M.—Calls.
Fri.,	6:15—Report and Calls.	Fri.,	6:15—Report and Calls.

Name

Address

I was able, finally, to glean together a list of 1,500 names—people who were real prospects for active Christian relation with the church. In brief, my second discovery was that we needed to win this large number, who were on the outside, to the church and to the Christian life.

The Conclusion

Careful and prayerful pondering of the results of these two discoveries led to the third. On the one hand there were people in the church in need of spiritual deepening. On the other hand there were 1500 non-members to be won to the active Christian life. What could be done? I might hold a revival and help my members, but that would win only a negligible number who were on the outside. I might by such means as publicity and correspondence coax a few of the most accessible subjects on the outside into the church, but that wouldn't help my members. Why not evolve a plan that would serve both groups? Why couldn't these two groups of people help each other? The Christian life must be

transmitted from one personality to another. That is the best type of evangelism. Inherent in the Christian idea is the principle of winning others. "Go ye into all the world" must at least mean into one's own neighborhood. It came to me, this conclusion, that in reality every lay-person should be a minister of the good news to some one else. A personal visitation evangelistic campaign would answer the entire need.

The Plan

We began preparation by holding after-meetings in one of the smaller rooms of the church, at the close of the Sunday evening services. Little by little the minds of the leaders of the church were turned towards the responsibility of winning others and the subsequent need of reconsecration on their part. Here began the spiritual foundation for the undertaking. For a number of Sunday mornings, the pulpit messages were shaped to stir lives to enlistment in the campaign. In the evening the sermons were evangelistic.

In addition we put the idea in circulation by means of our monthly paper that was distributed through the community, the local papers and letters sent out to members.

Method of Procedure

Two weeks before we were to begin we compiled a list of workers made up of those who had volunteered and those whom we had selected from our membership files as most adept and able. This group was asked to meet together on a Wednesday evening, after prayer meeting. About 130 were present; one hundred definitely signed the volunteer cards to work for a period of two weeks. These hundred workers

ASSIGNMENT CARD

Street No.....

Name

REASONS FOR BEING CALLED ON

.....Attends Church Service. WifeHusbandMember.

.....Member of Sunday School. Member of Missionary Society.

.....Child in Sunday School. Member of Ladies' Aid.

.....Young People in Church. Other Organizations.

Member ofChurch, City

Other information

Called on byandDate

Report and Follow-up Recommendation

were then divided into teams of two. The 50 teams were placed in five divisions: (1) men; (2) women; (3) mixed adults; (4) young people; (5) Bible school teachers of the Junior Department. (These were to secure probationary members).

Every division was headed by a captain, a strong key-man or woman and finally the entire undertaking was headed by a general, a lively, devoted, Christian, business man.

Preceding the actual work of the campaign, two training sessions were held in which the workers were schooled as to the proper approach and the right technique of getting over the message. All of the likely objections of those to be visited were discussed. A mock interview, prepared and staged, proved of considerable help.

The time arrived to begin. Workers reported and called Sunday afternoon and Monday evening. Tuesday evening was left free. On Wednesday evening they reported again and attended an inspirational meeting to which they had invited those on whom they had called. Thursday night they called and Friday night they reported and called again. This schedule was repeated the second week. Four to five calls were assigned to each team for one session of calling. (A supper served to the workers would be of considerable help in many cases).

Results of the Campaign

Approximately 1200 calls were made. The entire community was raised to a new spiritual level. A deepening of faith was experienced by those engaged in the calling. Hundreds of people were won over to the naturalness of talking about the Christian life. Ex-church members and ex-church leaders were drawn back to a fresh effort. Many lives for the first time were yielded to Christ. (Half of the accessions to the church through this effort were on confession of faith). On Easter Sunday morning 182 adults were taken into the church in full relation and 83 children were registered as probationary members. Everywhere there were evidences of a fresh and satisfying experience of the Christian life.

This plan, with some modifications, could be used by any pastor without the aid of an evangelist or specialized worker whatever. If the campaign is concluded just a week before Easter, a week of meetings will help to bring the entire movement to a high peak of attainment with the climax planned for Easter Sunday.

John Bunyan's text: Him that cometh to me I will in no wise cast out.—John 6: 37.

A Liturgy - Cantata

The Message Of The Cross

Arranged by Rev. Lewis Greene and J. Sheldon Scott

THIS service is the answer of the minister and organist of the First Congregational Church, Steubenville, Ohio, to a demand for a Good Friday service in which the worshippers may participate. It was used very effectively in the season of 1927.

A local paper in commenting on it said *The Seven Last Words of Christ* intoned through a darkened auditorium

in which shines only the image of the cross, calls up an appeal so powerful that members of the congregation fall under the sway of religious fervor. And then calmness. From the climax this liturgy-cantata moves splendidly to the interpretation of the message of the cross, carried in responsive readings throughout the third part and ends in triumphant praise.

THE MESSAGE OF THE CROSS

PART ONE. THE MESSAGE OF PRAISE

Introduction

Solo, Duet and Chorus—"Praise ye the Lord"

MINISTER AND CONGREGATION

Minister. Praise ye the Lord, Praise ye the Lord, O my soul.

Congregation. While I live I will praise the Lord. I will sing praises unto my God while I have any being.

M. Put not your trust in princes, nor in the son of man, in whom there is no help.

C. Happy is he that hath the God of Jacob for his help, whose help is in the Lord his God.

M. The Lord shall reign for ever and ever, even thy God, O Zion, unto all generations.

C. Praise ye the Lord.

M. The Lord doth build up Jerusalem; he gathereth together the outcasts of Israel.

C. Praise ye the Lord.

M. He healeth the broken in heart, and bindeth up their wounds.

C. Praise ye the Lord.

M. Great is the Lord and of great power; His understanding is infinite.

C. Praise ye the Lord.

M. The Lord taketh pleasure in them that fear Him, in those that hope in His mercy.

C. Praise ye the Lord.

M. Praise ye the Lord, O Jerusalem, praise thy God, O Zion.

C. Praise ye the Lord.

Choir. Amen—Amen—Amen.

PART TWO. THE MESSAGE OF SUFFERING

MINISTER

Scripture Reading

Choir

Introduction

Baritone Solo—"My soul is exceeding sorrowful".....Henry Zink

Chorale—"Gethsemane" (stanzas 1, 2, 3)

Baritone Solo—"O, my Father".....Henry Zink

Baritone Solo—"What, could ye not watch with me?".....Henry Zink

Chorale—"Gethsemane" (stanzas 4, 5, 6)

MINISTER

Scripture Reading

Choir

Solo and Chorus—"He is despised"

Prayer, "Have Mercy, O, Lord".....Trio

MINISTER AND CONGREGATION

Minister. And they that had taken Jesus, led him away to Caiaphas, the high priest, where the scribes and elders were assembled.

Congregation. And Simon Peter had followed him afar off.

M. The high priest therefore asked Jesus of his disciples and of his teaching.

C. Jesus answered him, I have spoken openly to the world; and in secret spake I nothing.

M. Now the chief priests and the whole council sought false witnesses, against Jesus, that they might put him to death.

C. And found none, though many false witnesses came.

- M. And straightway in the morning all the chief priests with the elders and scribes, took council against Jesus to put him to death and delivered him up to Pilate, the governor.
- C. Pilate therefore went out unto them and saith,
- M. What accusation bring ye against this man?
- C. We found him perverting our nation, and forbidding to give tribute.
- M. Take him yourselves and judge him according to your law.
- C. It is not lawful for us to put any man to death.
- M. And Pilate asked Jesus saying, Art thou the King of the Jews?
- C. And Jesus saith unto him, Thou sayest.
- M. Pilate saith unto him, Art thou a king then?
- C. Thou sayest that I am a king. To this end was I born.
- M. And Pilate called together the chief priests and the rulers and the people, and saith unto them, Ye brought unto me this man, and behold, I, having examined him before you, find no fault in him.
- C. And they cried, Away with him.
- M. But ye have a custom, that I should release unto you one at the Passover; will ye therefore that I release unto you the king of the Jews?
- C. And they cried, Away with him.
- M. Which of the two will ye, that I release unto you, Barabbas, or Jesus who is called Christ?
- C. Away with this man, and release unto us Barabbas.
- M. What then shall I do unto Jesus who is called Christ?
- C. Let him be crucified.
- M. Why, what evil hath he done?
- C. Let him be crucified.
- M. I find no cause of death in him, I will therefore release him.
- C. Let him be crucified.
- M. Shall I crucify your king?
- C. We have no king but Caesar.
- M. Behold your king.
- C. Away with him, away with him, crucify him, crucify him.

CHOIR

Trio—"He is despised"
 Bass and Tenor Antiphonal—"Who Art Thou?"
 Soprano Solo—"And they condemned him"
 Trio—Prayer, "Have Mercy, O, Lord"
 Bass Solo—"What will ye that I shall do unto him?"
 Choir—"Crucify him! Crucify him!"
 Trio—Prayer, "Have Mercy, O, Lord"

MINISTER AND CONGREGATION

Minister. And Pilate therefore took Jesus, and scourged him.
 Congregation. And the soldiers of the governor took Jesus within the court, and they gathered unto him the whole band.

M. And they put on him a scarlet robe, arrayed him in a purple garment.

C. And plaiting a crown of thorns, they put it on his head.

M. And they came unto him, and bowing their knees before him, and mocked him.

C. And began to salute him, saying, Hail, King of the Jews.

M. And they smote him with their hands.

C. And they took the reed and smote him on the head.

M. And Pilate said, I am innocent of the blood of this righteous man, see ye to it.

C. And all the people answered and said, His blood be upon us and on our children.

M. Then released he unto them Barabbas, but Jesus he delivered up to their will, to be crucified.

C. And when they had mocked him, they took off from him the purple robe, and put on his garments, and led him away to crucify him.

CHOIR

Choir—"And they smote him"
 Trio—Prayer, "Have mercy, O, Lord"

MINISTER AND CONGREGATION

Minister. They took Jesus therefore; and he went out, bearing the cross for himself.

Congregation. And there followed him a great multitude of the people, who bewailed and lamented him.

M. And they bring him unto a place called Golgotha.

C. And when they came to the place, there they crucified him.

M. And it was the third hour when they crucified him.

C. And Pilate also wrote a title and put it on the cross:

M. Jesus of Nazareth, the King of the Jews.

C. The soldiers therefore, when they had crucified Jesus, cast lots for his garments.

M. These things the soldiers did; and they sat and watched him there.

C. And the people stood beholding him, saying, If thou art the Son of God come down from the cross.

(Continued on Page 366)

The Strayed Sheep

Stanley M. Bond of the First Christian Church, Bend, Oregon, took two ideas from *Church Management* and putting the two together made a New Year piece of publicity which packed the church. We are reproducing the post card which was sent to members of the congregation which brought them to the Sunday services.

LOST!

From the fold of Christian fellowship.

STRAYED!!

From the paths of righteousness; or

STOLEN!!!

By Satan—to a life of indifference.

SOME DEAR CHRISTIAN SHEEP

These sheep are the property of Christ (Jn. 10: 16), have the ear marks of His ownership (Ex. 21: 6) and the body marks of His death (Gal. 6: 17). When last seen these sheep were nearing Sodom headed for the cities of the plain (Gen. 13: 10-12).

REWARD OFFERED!

The one finding and returning them will receive a shining crown (Dan. 12: 3). A stranger cannot drive these sheep (Jn. 10: 5). But they know their Master's voice and will follow Him as He speaks thru you by precept and example (Jn. 10: 4). Finder please impel these dear ones to come to the

CHRISTIAN CHURCH

or if the distance be too great, have them enter some nearby fold so that they can make some brand new 1928 New Year's Resolutions.

P. S. Bring the lambs, too!

Dedication of Weekly Bulletin

The Temple Lutheran Church of Camden, N. J. makes a practice of dedicating its church bulletin each week to some individual in the church who has rendered a conspicuously friendly service for the cause. Rev. Alford R. Naus, the pastor, advises us that the honor is especially intended for those who, while not pillars of the church, have done work which should be recognized.

Lift up, lift up your voices, now,
 The whole wide world rejoices now;
 The Lord hath triumphed gloriously,
 The Lord shall reign victoriously.

But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed.—Isaiah 53: 5.

Francis Xavier's text: But what shall it profit a man if he shall gain the whole world, and lose his own soul? —Mark 8: 36.

A Liturgy Cantata

(Continued from Page 365)

- C. And the rulers also scoffed at him, saying, He trusted on God; let him deliver him now.
 M. And the soldiers also mocked him, if thou art the king of the Jews, save thyself.
 C. And all his acquaintances stood afar off, seeing all these things.
 M. Likewise also the chief priests and the elders said, He saved others; himself he cannot save.

CHOIR

Alto Solo—"And they bring him unto Golgotha"
 Choir with echo—"They crucify him!"

MINISTER

The Seven Last Words of Christ (congregation standing)

CHOIR

Trio—Prayer, "Have mercy, O, Lord" (congregation standing)

MINISTER

Scripture Reading

PART THREE. THE MESSAGE OF THE CROSS

Introduction

CHOIR

Soprano Solo—"O, death, where is thy sting?"

MINISTER, CONGREGATION AND CHOIR

- Minister and Congregation. But he was wounded for our transgressions.
 Choir. Glory be to God the Father.
 M. and C. Thanks be to God for his unspeakable gift.
 C. Glory be to God the Son.
 M. and C. For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life.
 C. And to the Holy Ghost.
 M. and C. For the Son of Man is come to seek and to save that which was lost.
 C. As it was in the beginning, is now and ever shall be,
 M. and C. For this is the will of my Father; that everyone that beholdeth the Son and believeth on Him, should have eternal life.
 C. World without end. Amen, Amen.

MINISTER

Closing Prayer (congregation standing)

CHOIR

Gloria (congregation standing)

Benediction

Postlude—"Recessional" Sheppard

Family Budget Recognizes Tithe

The family budget was the subject for discussion at one of the Sunday evening fireside services at the Delaware Street Baptist Church, Syracuse, N. Y. The budget submitted for dis-

cussion is shown here. It is in striking contrast to those shown in popular women's magazines because of its recognition of the principle of tithing. At the same time the education percentage seems too low. But it is a good basis for a discussion of a home budget for the church family.

FIRESIDE SERVICE—7:30 O'CLOCK

"THE FAMILY BUDGET"

The following family budget will be used as a basis of the discussion in tonight's Fireside service. It is made for an income of \$2,000 per year. The percentages are the same for lower or higher incomes..

The Family Budget—\$166.66 per month.

Necessities:		zines, School Expenses,	
Rent 25%	\$40.00	etc.	\$ 3.00
Food 25%	40.00	For Recreation	
Clothing 15%	25.00	Movies, Parties, Concerts,	
Fuel	10.00	Trips, Entertainment ..	\$ 4.00
Light, Carfare, Replacement	9.00	For Savings	
For Others		Insurance, Home Payments,	
Church, Charity, etc.	\$16.66	Fraternity Membership,	
For Education		Savings Bank	\$12.00
Newspapers, Books, Maga-		For Incidentals: Wife, \$4.50,	
		Husband, \$4.50	\$ 9.00

THE END OF THE SECOND MILE

BY RAYMOND COMSTOCK

And how do you run in the second mile?
 Do you wobble and guess you'll quit?
 No race worth while is won by guile;
 It's by plodding ahead with grit!

It is easy to start with the pistol's crack,
 When the crowds stand cheering by;
 But around the track, with the throng in back,
 There is need for a will to try!

There are many who run with easy grace,
 While the first mile glides behind;
 But to keep the pace till the end of the race
 Requires the will to grind!

For your breath runs short, and your muscles tight,
 And the cinders burn each sole.
 Does your chance seem slight? It's the will to fight,
 That brings you to your goal!

In the race of life are lads who've begun,
 And have dropped 'neath some way-side trial;
 But the lads who have won are they who have run
 Till the end of the second mile!

—From *Boy's World*.

ON CHURCH BUILDING

GOD BUILDS NO CHURCHES! By His plan
 That labor has been left to man.
 No spires miraculously rise,
 No little mission from the skies
 Falls on a bleak and barren place
 To be a source of strength and grace.
 The humblest Church demands its price
 In human toil and sacrifice.

Men call the Church the House of God
 Toward which the toil-stained pilgrims plod
 In search of strength and rest and hope
 As blindly through life's mists they grope
 And there God dwells, but it is man
 Who builds that house and draws its plan;
 Pays for the mortar and the stone
 That none need seek for God alone.

There is no Church but what proclaims
 The gifts of countless generous names.
 Ages before us spires were raised
 'Neath which Almighty God was praised
 As proof that He was then, as now.
 Those sacred altars where men bow
 Their heads in prayer and sorrow lifts
 Its heavy weight, are Christian gifts!

The humblest spire in mortal ken
 Where God abides, was built by men.
 And if the Church is still to grow,
 Is still the light of hope to throw
 Across the valleys of despair,

Men still must build God's House of Prayer.
 God sends no Churches from the skies,
 Out of our hearts must they arise!

—Edgar A. Guest.

John B. Gough's text: Wherefore also He is able to save to the uttermost them that draw near unto God through Him, seeing he ever liveth to make intercession for them.—Hebrews 7:25.

The Junior Congregation

By Alvin Verne Ritts, Evanston, Illinois

ONE of the newer aspects of religious education is the development of the junior congregation in the church. Just as the churches have been and are experimenting with the church school in order to find the best curriculum for the various age groups and the best methods of organization and supervision, so some of the churches are experimenting with the worship service for juniors at the same hour as the regular church service in an effort to build a better and more helpful constituency for the church. Recently the writer made a study of fourteen churches where they have or have had a junior congregation. Two of the churches have discontinued the junior congregation, while in twelve churches they are doing satisfactory work. The project is so much in its infancy that it is difficult to tell what definite results have been accomplished. About all that one can do is to ascertain what is being done. This paper aims in a limited way to make clear the present status of the junior congregation. From such a survey it may be possible to reach a few conclusions as to the future prospects and the apparent present tendency in the work with junior congregations.

There seem to be several reasons why many churches do not have a worship service for juniors: (1) efficient leadership is lacking; (2) other organizations, as the junior societies, missionary organizations for children, and preparatory membership classes, can satisfactorily take care of the work for children outside of the church school; (3) the habit of regular church attendance is not inculcated into the life of the children; (4) the children should be made to attend the regular church service with their parents.

W. S. Athearn in his book *The Church School* (pages 128-130) suggests the following reasons for not having a junior congregation. (1) Experiences show that it is difficult to get the children of the junior congregation into the adult service. (2) It is a fifth wheel, i. e., just another organization to add to the church. (3) Statistics show that even the most successful junior congregations enroll but a very small part of the children in the junior department of the church school. Even though there is some truth in all of these statements it is

apparent to one who has studied the problem that a larger number of children are influenced by a junior worship service than are influenced by the adult worship service.

The beneficial aspects of another worship service for juniors will be revealed as we proceed, for many churches find it feasible and advisable to have a junior congregation. In fact, the twelve respondents which replied favorably to the questionnaire about their work, have presented such

Mr. Ritts presents in this paper a first hand study of fourteen churches which have or have had in the past junior congregations. The assets and debits of the experiences, given very clearly, will be helpful to many ministers anticipating such organizations in their own churches.

illuminating and interesting material that it is thought best to pass on the results to others. The programs as a whole are as varied as the number of churches, but in many respects they are essentially the same.

The aim and purpose of a junior congregation is two fold. First, it provides a service of worship for the children. As some respondents have said, the aim is "to instruct in worship; to provide for worship as an expression, and to build proper attitudes and appreciations of the fine arts of religion", "to develop in the child an ability to enter into real worship", "to have a real service of worship, inspiration, and instruction fitted to the children's age." In the second place, the work should be so arranged as to give the children something definite to do. As some have said, "to develop in the child a sense of responsibility," "to be used as an expression of their religious life and organized endeavor." Furthermore, "the junior church is concerned primarily with the children and secondarily with the church." It is essential that one must work for the children and not for the church. The whole program of the work in the junior congregation centers around the two themes, worship and responsibility.

The study of the various junior congregations reveals that very extensive programs are being used by some of the churches. The programs are anywhere from an hour to an hour and one-half in length. From the various

programs studied the writer will suggest a tentative program, and then note a few variations later. For convenience sake, the program will be divided into two periods; first, the worship service, and second, an expressional period as supplementing the first.

The worship service is usually thirty or forty minutes long. Where films or stereopticon pictures are used in connection with the sermon, the service lasts for the full hour or more, and there is no expressional period outside of the children's participation in the worship service. A suggested order for the worship service is:

1. Prelude—Organ or Piano
2. Processional
3. Call to Worship—

O come, let us worship and bow down;

Let us kneel before Jehovah our Maker;
For he is our God,
And we are the people of his pasture, and the sheep of his hand.
(Psalm 95: 6-7)

4. Response—Chorus to *Day is Dying in the West*

Holy, holy, holy Lord God of Hosts!

Heaven and earth are full of thee!
Heaven and earth are praising thee,

O Lord most high! Amen.

(This response is used by most of the junior congregations) or

Sanctus

Holy, Holy, Holy, Lord God of Hosts,

Heaven and earth are full of thy glory:

Glory be to thee; O Lord Most High. Amen.

(Some congregations use the Doxology)

5. Pastoral Prayer, or Sentence Prayers by the children; followed by the Lord's Prayer.

6. Anthem—Junior Choir (boys or girls)

7. Responsive Reading, or Scripture Lesson (sometimes read by one of the Juniors)

8. Gloria Patri

9. Offertory

10. Response—Junior Choir

We give thee but thine own
Whate'er the gift may be;
All that we have is thine alone,

A trust, O Lord, from thee. Amen.
(This response is used in several
of the Junior services) or
All things come of thee, O Lord,
and of thine own have we given
thee. Amen.

11. Hymn
12. Sermon—(story sermons are generally used, although object lessons, chalk and crayon talks are used occasionally. The sermons are usually about ten minutes in length although some pastors think it best to have them longer).
13. Hymn
14. Benediction
15. Recessional
16. Postlude—Organ or Piano

Some junior congregations have a worship service which is not as extensive as this, while others have a service which is more extensive. One congregation reporting has a film (e. g., *Joseph and His Brothers*) in connection with the service. The story sermon which is given by the director of religious education is in harmony with the film story. Stereopticon pictures are used for the singing of hymns. One of the juniors presides over the service, and a Bible drill is conducted by the juniors themselves in order to make use of the material which they have learned in the church school.

Another junior congregation has an echo chorus which is sung before the choir processional. A call to prayer is used. It is

O thou by whom we come to God,
The life, the truth, the way;
The path of prayer thyself hast trod,
Lord, teach us how to pray.

After the last hymn the *Doxology* is sung, and there is no recessional after the benediction.

One congregation has two or three special musical numbers during the service. In one church there is even a robed children's choir of forty voices. Another worship service has silent prayer after the benediction.

A different type of sermon than is generally given is used by one minister. He gives a sermonette on some question containing a moral issue which the boys and girls have met or will meet in life. Then after a hymn, he tells a story which considers the same moral problem.

A few churches have the children attend the opening exercises of the regular church worship service, and then just before the sermon the children leave for a chapel or room where they are able to get a message in pictures and in story suitable for them. One has said that in this way the children

have "a feeling of unity with the older church body and participate in the church worship." Of course the opening of the worship service is adult centered and not children centered. The children need to feel their responsibility by participating in a worship service of their own. However the worship service is conducted, all that one can really say is that the worship service for children must be planned in order to make the best use of local conditions.

Most of the junior congregations use as a hymnal H. Augustine Smith's book *The Hymnal for American Youth*. It is more in demand than any other song book which might be used as *Hymns of Worship and Service*, *Hymns of Praise*, and denominational hymn books.

A most interesting aspect of the junior congregation work is the expressional period which supplements the opportunity for religious expression in the worship service. One congregation reports having an opening assembly where hymns, collects, responses, union prayers, and Psalms are learned before the worship service. Then after the worship service, they divide into classes according to ages for the purpose of studying Bible stories. Three classes are divided as, (1) ages 8, 9; (2) age 10; (3) ages 11, 12. These classes study the Graded Bible Stories IV, V, VI, respectively. Two classes are divided according to sexes for the ages 13, 14, 15. The boys study *Everyman's Life of Jesus*, and the girls study Hunting's *The Story of Our Bible*. At a final assembly, the organization is perfected; and plans

for service which have grown out of the junior church school program are presented. Another junior congregation has, before its worship service, a junior choir practice, a class of boys in the "gym" under the direction of a competent leader, a story hour for girls, and a dramatics class where the children are taught to dramatize Bible stories. Yet another has its junior choir practice, alternating with boys and girls, and a class for the dramatization of Bible stories after the worship service. The dramatic class in one church has presented two short plays, and they are working on a play-pagant which they have written and worked up themselves.

As a whole these programs are very intensive. It seems more appropriate to have the supplemental work after the worship service. Then the work with the various groups may be carried on until the dismissal of the adult congregation. Nevertheless opinions vary. Others may have satisfactory reasons for having the expressional period before the worship service. Again it is necessary to adapt the whole program of the children's work to the local church conditions.

A rather difficult question to consider is how far is one to go in organizing the junior congregation. Some junior congregations meet solely for the purpose of worship. Others are organized in a fashion somewhat similar to the regular church organization, but the organization is not as elaborate. Undoubtedly it is the best policy to organize as organization is

(Continued on Page 380)

A Song-O-Phone Band



The Song-o-phone offers a novel entertainment for the church club or Sunday school class. The instruments are patterned after the various wind band instruments, but are easy to play, no lessons being necessary. Any one who can hum a tune can play a song-o-phone. With a little training the band can learn to harmonize, giving many pleasant variations. The illustration shows a happy class busy with its program of entertainment.

The Editorial Page

The Refreshment of Lent

It is hard for a man to go down in the Valley of Humiliation

THUS spake the Christian pilgrim of John Bunyan's imagination. But he paraphrased a human experience, true to life. The Valley of Humiliation is not for those timid souls who must trip lightly over the realities of life. Some there are to whom religion will always be a surface thing, a matter of smiles, kind words and cheering platitudes. But this experience is for those more courageous souls who are strong enough to know the price of truth and the cost of service. The valley richly rewards them with the crown of light and life.

Lent offers us the opportunity of walking, step by step, with the Christ through this valley of his last days. We share his humiliation, his rejection, his sorrow. We pray with the few at Gethsemane, comfort the disciples when he is taken from them, and grieve with them when he dies. And when the sun of Easter morning breaks the clouds over the eastern hill we rejoice. We died with him. So we also shall rise with him.

Ministerial Placement

MR. SCOTFORD'S article in another column puts in cold type things that most of us know very well but have felt under obligation to keep silent about. There is no phase of church life today which so closely approximates what we might call scandal as the matter of ministerial call and placement. Of course I am referring to those communions where the call of the pastor rests with the church. The churches having the appointment system do not find everything sweet and lovely but, at least, they are spared the humiliation of having the confused procedure the common property of members of the congregation. They keep their difficulties to ecclesiastical circles.

Two things appeal to us from an experience of advising with many churches. One is that ministers of today are uneasy folk. When a very ordinary pulpit brings fifty to one hundred applicants by the first possible mail, something is wrong. I think that we ministers will have to take most of the responsibility for this. We are a little too eager to find a more satisfactory location and our eagerness rather discounts the profession.

"I thought we might have to pay more money," said the chairman of the pulpit committee to me, "but the large number of men who want the pulpit now make me feel that we may be able to reduce it."

You can draw your own conclusion as to the effect this stampede has upon laymen.

The second conclusion is just as shocking. It is that the average lay committee is absolutely

incompetent to pass on the qualifications of the many candidates. The more I see of some pulpit committees and their methods the more respect I have for the business ability of preachers. I doubt if one committee out of five carries its work through in a logical and productive way. The committee will start out with the best of intentions. Perhaps it is the stampede of candidates. Perhaps it is the thanklessness of the task. But in the end it is as apt to select a minister because some one in the congregation knew his wife's sister in Ashland as on the basis of his pulpit or pastoral ability. I think that an analysis of the ministerial succession in those churches which have records of continuous good service will show that its pulpit committee has been dominated by some individual who has the ability to thoroughly investigate the candidates and select the type of man needed for that particular work. It might be worth while for other churches to employ the services of such a man to guide their committees through this intricate and puzzling work.

Of course ministerial placement is a denominational matter. The communion, itself, must ordain and install its ministers and pass on their credentials. But the matter of confusion and inefficiency altogether too common in the settlement of a pastor is a professional matter, vital to every minister. It is a subject concerning which we must cease to be anarchists and act for the good of the profession. The least we can do is to refuse to play the part of a horse ready to be auctioned off. Promiscuous candidating is to be discouraged. Every time we encourage a committee to study the needs of the parish and then get a man for the need we can call it a good day for God and his kingdom.

An Evangelistic Year

HERE it is the last week in January. Lent begins on February 22nd. We have been watching carefully for any prophecies which would foretell the spiritual activities of the season. They are beginning to reveal themselves. There is unusual activity in the mail dealing with Lenten programs. We have crowded this issue with evangelistic material because of the apparent demand for such information.

There is a reason for this. The church year, to date, has not been the best. It has not been a season of spiritual spontaneity. Few churches are reporting great meetings. None are boasting of their achievements. This is the situation as we enter into Lent. We are going into this great evangelistic season of the year with humility, realizing the needs of a gracious outpouring of the Spirit of God. Ministers are resolved to pour out their own personalities to bring it to pass. And we prophesy that it is going to happen.

It is going to be a great year for Lenten evangelism.

I Missed the Harmony

We had a convention of road builders in Cleveland recently. The promoters brought together one of the biggest displays of modern machinery I have ever seen. As a result I spent two evenings studying road machinery, watching the demonstrations and listening to the talk. When they all got to demonstrating there was some noise. To add to the confusion the auditorium organ was started right when the noise was the worst.

Dr. Roy Bowers also attended the convention. He mentioned it in a sermon. But he told of going to the highest seat in the balcony and finding that the organist, used to such gatherings, had found the trumpet note which blended all of the noise into harmony. It was, as he says, a splendid illustration of how life's discords blend into harmony as we rise to a sufficient height to understand them.

I am sorry I missed it. But it isn't the only time I have been so busy in details of the job that I have failed to catch the beauty of its colors or the music of its movements.

Thy Kingdom Come

We were discussing the need of teachers in the Sunday school and little Marjorie, aged five, was very much interested.

"I would like to teach a class of little ones," she said.

"Suppose we give you the class, Marjorie," I said. "What will you teach them?"

She was very positive.

"I teach 'em, Thy Kin'dom come," she said.

Of course everybody smiled. But when every thing is said and done she laid down a mighty big program for a Sunday school class. I know of no other quite so high for the ambitious teacher as to teach them "Thy Kingdom come."

The Flaw

There was a very bad type error in the February issue. Such a one is always embarrassing to the reader, but much more so to the editor. And yet what a lesson there is in it for us preachers.

The writer must depend upon the plain, every day technical art of type setting and make up. It is a mechanical job. But no matter how lofty his statements they are clouded if this mechanical work is not well done.

The same thing is true with the preacher. He can spoil the beauty of his work by ineffective methods of church administration. The minister is more than a prophet. He has an organization to keep intact. And his best of intentions may amount to nothing if there is an inability to put his organization at work for the kingdom of God.

Yet there are preachers who seem to think it is beneath the dignity of a prophet to know how the church financial record should be kept or how to properly conduct an annual meeting.

St. Paul did not think so.

DEACON JONES' COLUMN

THE DEACON OBSERVES

That the vice-chancellor of Oxford University, England, and the leaders in Cambridge and London Universities and other kindred institutions agree in saying that the young men of this day are improving in every way. They drink less, and "rag less" and are more cultured. The cause given is their association with the women students, co-education being a recent policy in these institutions.

That the Gideons, who have placed Bibles very generally in the hotel rooms of the country, have extended their efforts to the theaters. Actors and actresses and chorus girls will find on their dressing tables copies of the Bible.

That for the first time the total membership of the Young Men's Christian Association in the United States and Canada has exceeded the million mark. There are now more than 1,600 Associations in the country with a budget of \$57,120,000 which is \$22,000,000 more than a decade ago.

That the great Student Volunteer Conference held recently in Detroit at which nearly three thousand of the finest young college men and women of the country were present revealed still the great urge for missionary zeal and endeavor. No—the country hasn't gone to the dogs yet.

That one of the greatest advances in Church Unity was revealed in the action of the Comity Committee of the Federal Council of Churches of Christ in America when a resolution was adopted for a five year try-out of the community or Union Church idea in rural and country centers and on the frontiers. To eliminate duplication of effort and the further dissipation of missionary funds and to court stronger Ministerial enlistment.

That S. S. Kresge of chain store fame had donated \$500,000 toward the proposed ten million dollar fund of the Anti-Saloon League of America.

That Henry Ford has spent \$100,000,000 in evolving the new model Ford cars.

That since the first Chinese students came to the United States for graduate study about twenty-five years ago, there have been 568 advanced degrees granted to Chinese by American Universities. China is not all bad in spite of revolutions.

That the House of Commons rejected the measure providing for the substitution of the new prayer book for the old. The vote was 247 to 205. Dean Inge says "The facts are—if substitution had won, the Church of England would have been delivered to the hierarchy at Rome".

That courses in eugenics and related studies were unknown in the higher institutions of learning at the beginning of the century. At present 342 institutions in America offer such courses.

That in Aurora, Mo., three churches—Christians, Congregational and Presbyterian—casting aside denominational differences, have drawn up a constitution and by-laws and plan to merge into one organization. Plan has been approved by committees of the three churches.

That the smallest sum in ten years—\$13,000,000—was in the federal treasury one day early in December. Ordinarily the cash balance is between \$70,000,000 and \$100,000,000.

That when the other fellow acts that way, he is "ugly;" when you do it's "nerves."

That the first week in February, 1928 is set aside by the United Lutheran Church of America for the raising of \$4,000,000 for Ministerial Pensions. Good! but how much better had the Churches in the beginning paid their Ministers a living wage.

That the Deacon's Diary promised to begin this month has to be deferred.

That the largest Presbyterian Church in the country is the First Church of Seattle, Wash. with 9,000 members. Dr. Mark Matthews, Minister for 26 years.

That the next "Book-of-the-month" will be DISRAELI—as decreed by the five judges. The author is Andre Maurois. Depicts the greatest Jewish statesman of all time.

GRAPPLING WITH AN EVIL HEREDITY

In southern France there was a poverty stricken home containing an old willow chair, in which the head of the family, generation after generation, had been carried as a pauper to the almshouse. In that home was a lad born, as he afterward wrote, in a dim and dingy retreat, of mother lame and humpbacked sire. Frequent floggings varied the habitual starvation of his wayward and squalid infancy. At the age of ten he saw two cartmen carrying to the poorhouse his grandsire in that old armchair. One day, when he had grown a little older, he decided that he need not die in poverty. He took an ax and smashed that chair to splinters. In later years he declared that act to be the greatest act of his life. It liberated him from the tradition of recurrent poverty, expressed the conviction that the future could be different and better, made him, Jacques Jasmin, the father of modern Provençal song, and gave him a permanent place in the world of poetry. Smash the chairs that hinder you. Break your birth's invidious bar. By breasting the blows of circumstance, we may successfully grapple with an evil heredity. We can achieve.

Thomas J. Villers in *The Hurry Call of Jesus*; The Judson Press.

WHAT TO DO IN MARCH

A Department of Reminders

Special Days

March 25—Annunciation of Virgin Mary.

Black Letter Saints' Days

March 1—Bishop of Menevia, Patron of Wales (544).

March 2—Gregory the Great, Bishop of Rome (604).

March 17—St. Patrick's Day.

March 19—Joseph, Spouse of the Virgin.

March 20—Cuthbert, Bishop of Lindisfarne (687).

March 21—Benedict, Abbot (542).

Notable Birthdays

March 1—Wm. Dean Howells (1837).

March 3—Alexander Graham Bell (1847).

March 5—Elizabeth Barrett Browning (1806).

March 6—Michelangelo (1475).

March 19—David Livingstone (1813).

March 28—Raphael (1483).

March 31—Franz Joseph Haydn (1732).

Other Important Events

March 4, 1789—United States Constitution went into effect and Washington became first president though not inaugurated until April.

March 23, 1775—Patrick Henry's famous oration delivered.

March finds us in the midst of the Lenten season. More and more are the Protestant churches utilizing this great historic season of the church year for spiritual enrichment.

The church that has had a full program replete with social activities will find a welcome relief in the quieter things of the spirit.

Social and recreational activities, as far as they are connected with the church, should be curtailed as far as possible. Where they cannot be shunted aside altogether, the emphasis should be so markedly placed on spiritual things, that there will be no doubt as to the primacy.

Use of Special Days

The church holy days, of course, will be observed according to ecclesiastical custom. Use can be made of notable birthdays at prayer meetings, as talks to young people, or as sermonic illustrations or topics. A sermon or talk on David Livingstone would be most appropriate on Sunday the 18th.

The Evangelistic Note

The season affords special opportunity for stressing the evangelistic note. Warm hearted, spiritual sermons will gladden the hearts of people chilled by the materialism of the day. If the preacher has any spiritual fervor at all, it should be manifested at this time.

WORK TO BE DONE

Paul H. Yourd

I am going back to the land I love,
The land of the setting sun—
Where the mountain tops dazzle
with glistening snow,
Where the broad prairies roll and
the wild flowers grow,
Where the roar and the rumble
of commerce is low—
And I can be alone.

I am tired of the rush of the
busy streets—
The streets of the cities of men—
Where the day never ends and
the night never comes,
Where the tramp of feet is as the
roll of drums,
Where the whistles shriek and
the mills roar loud—
I long to be alone.

So I am going back to this land
I know,
Under the shadow of mounts
aglow,
Where there is peace and quiet
and rest—
And I can be alone.

I am going back, did I say?—
but no,
There's a reason for all this
stir—
The world is in travail of soul
this day,
And there is need for the hurry
of men.

There is need—oh what need—
for this noise
And din of factory, mill and
mine,
For the rush of train and the
roll of wheel
And the days that never end,
For the pain of a new birth is
upon the world
And it is mine to help in the hour
of trial.

So the longing for rest just now
must be stilled—
Perhaps rest may never come,
Perhaps those mountains may
never be seen,
With their beautiful, pure, white
snow,

Perhaps those wild flowers may
never be plucked—
But then—well, let them go—
for
There's work to be done if this
old world
Is helped through her struggle
and woe.

And it's mine to help—and help
I will;
For
If I can't enjoy the hills and
the flowers,
There will be those who can,
when the struggle is done,
And peace comes to this poor old
world.

Pastoral Calling

At least for this season, the old custom of pastoral visitation should be revived. To this end, the help of deacons and deaconesses should be enlisted. Special attention should be paid to the shut-ins; and the aged. A special day can profitably be set aside for the administering of the sacrament of the Lord's Supper to the infirm and sick in their own homes.

Pastor's Questionnaire

Many ministers successfully conduct "A Question Box" as a special Sunday evening feature. This idea, if carried over into the Sunday school, has big possibilities, as it gives the pastor an opportunity to know what questions are troubling his young people and to help them by his answers. Co-operation with the superintendent is necessary and a rigid time limit should be observed. As a ten minute feature of the opening period of the school it should be very popular.

Enlisting New Members

There are three methods in common use for recruiting new members, any or all of which can be used at the same time. First, evangelistic meetings, of one, two, or three weeks' duration; secondly, personal visitation; and thirdly, the communicants' class, continuing through a period of weeks.

The communicants', or pastor's class, as it is sometimes called, should be recruited from the Sunday school, young people's societies and other organizations connected with the church. Other young people of the community should be sought after. A period of six or eight weeks is ordinarily long enough for it to run. Have it reach its climax about Easter time.

It is not amiss to have a second class for older people conducted along the same lines. There are many adults who need primary training in religion. A course in Charles R. Brown's book, *The Main Points*, would be exceedingly helpful.

The personal visitation plan will be more successful if there has been carefully prepared, well in advance, a prospect list.

Sermonic Suggestions

Topic: Apples of Gold.

Text: A word fitly spoken is like apples of gold in network of silver. Prov. 25: 11.

Topic: Angel Voices or Thunder.

Text: The multitude therefore, that stood by, and heard it, said that it had thundered; others said, an angel hath spoken to him. Jno. 12: 29.

Topic: The Price of Perfection.

Text: Jesus said unto him, If thou wouldest be perfect, go sell that which thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow me. Matt. 19: 21.

Topic: The Essence of Christianity.

Text: Jesus answered and said unto him, Verily, verily, I say unto thee, except one be born anew, he cannot see the kingdom of God. Jno. 3:3.

Topic: Bringing Back the King.

Text: Now therefore why speak ye not a word of bringing the king back. 2 Samuel 19:10b.

Topic: Recharging the Spiritual Battery.

Text: That he would grant you, according to the riches of his glory, that ye may be strengthened with power through his spirit in the inward man. Eph. 3:16.

Topic: The Cure of the World's Ill.

Text: On the morrow he seeth Jesus coming unto him, and he saith, Behold, the Lamb of God, that taketh away the sin of the world. Jno. 1:29.

Topic: For Their Sakes.

Text: And for their sakes I sanctify myself, that they themselves also may be sanctified in truth. Jno. 17:19.

Program For 1928

The following program of action was adopted for this congregation for 1928, Sunday morning:

1. REVIVE—

1. Prayer
2. Bible reading
3. Church attendance
4. Personal work

2. RESTORE—

1. Indifferent members to active service
2. "Non-resident members to membership where they live
3. "Members Elsewhere" to active membership here

3. RECRUIT—

1. Names for "prospect" list
2. Thru home visitation evangelism
3. Thru special decision days and evangelistic campaigns

4. REMEMBER—

1. The aged, the orphan, the needy, the sick

5. RETAIN—

1. All converts, and enlist their fullest co-operation in the enterprises and activities of the congregation

This program is brief in statement, but universal in its implications. It is comprehensive. Loyalty to this program will remake this congregation. Let us keep it ever before us, and gauge our work according to it.

From *The Christian First Christian Church, Port Arthur, Texas.*

Martin Luther's text: The just shall live by faith.—Romans 1:17.

A good traffic rule on the road of life: when you meet temptation, turn to the right.

Pulpit Gestures

(Continued from Page 352)

ways of becoming striking preachers than by imitating the divine of whom his preceptor said that he had dashed the inwards out of one Bible and was far gone with another. In certain old Latin MS. sermons, with notes in the margin, the preacher is recommended to shake the crucifix, and to hammer upon the pulpit *like Satan himself!* By this means he was to collect his thoughts; but one would not give much for thoughts thus collected. Have any of our friends seen these manuscripts and fallen in love with the directions? It would seem so.

Now, the jerking, sawing, pumping, and pounding might all be endurable and even appropriate if they were blended; but the perpetual iteration of any one becomes wearisome and unmeaning. The figures of Mandarins in a tea-shop, continually nodding their heads, and the ladies in wax which revolve with uniform motions in the hairdresser's window, are not fit models for men who have before them the earnest work of winning men to grace and virtue. You ought to be so true, so real, so deeply in earnest, that mere mechanical movements will be impossible to you, and everything about you will betoken life, energy, concentrated faculty, and intense zeal.

Another method of the grotesque may be correctly called *the laborious*. Certain brethren will never fail in their ministry from want of physical exertion: when they mount the rostrum they mean hard work, and before long they puff and blow at it as if they were laborers working by the piece. They enter upon a sermon with the resolve to storm their way through it, and carry all before them: the kingdom of heaven suffereth violence with them in another sense besides that which is intended in Scripture. "How is your new minister getting on?" said an inquiring friend to a rustic hearer. "Oh," said the man, "he's sure to get on, for he drives at sin as if he were knocking down an ox." An excellent thing to do in spirit, but not to be performed literally. When I have occasionally heard of a wild brother taking off his collar and cravat, upon a very hot day, and even of his going so far as to divest himself of his coat, I have thought that he was only putting himself into a condition which the physical-force orator might desire, for he evidently regards a sermon as a battle or a wrestling match. An Irish thunderer of my acquaintance broke a chair during a declamation against Popery, and I trembled for the table also. A distinguished actor, who became a convert and a preacher late in life, would repeatedly strike the table or floor with

his staff when he grew warm in a speech. He has made me wish to close my ears when the smart raps of his cane have succeeded each other with great rapidity and growing force. What was the peculiar use of the noise I could not tell, for we were all awake, and his voice was sufficiently powerful. One did not mind it, however, from the grand old man, for it suited the "fine frenzy" of his whole-hearted enthusiasm, but the noise was not so desirable as to be largely called for from any of us.

Laborious action is frequently a relic of the preacher's trade in former days: as an old hunter cannot quite forget the hounds, so the good man cannot shake off the habits of the shop. One brother who has been a wheelwright always preaches as if he were making wheels. If you understand the art of wheelwrighting, you can see most of the processes illustrated during one of his liveliest discourses. You can detect the engineer in another friend, the cooper in a third, and the grocer with his scales in the fourth. A brother who has been a butcher is pretty sure to show us how to knock down a bullock when he gets at all argumentative. As I have watched the discourse proceed from strength to strength, and the preacher has warmed to his work, I have thought to myself, "Here comes the pole-axe, there goes the fat ox, down falls the prize bullock." Now, these reminiscences of former occupations are never very blameworthy, and are at all times less obnoxious than the altogether inexcusable awkwardnesses of gentlemen who from their youth up have dwelt in the halls of learning. These will sometimes labor quite as much, but with far less likeness to useful occupations; they beat the air and work hard at doing nothing. Gentlemen from the universities are frequently more hideous in their action than commonplace people; perhaps their education may have deprived them of confidence, and made them all the more fidgety and awkward.

It has occurred to me that some speakers fancy that they are beating carpets, or chopping sticks, or mincing sausage-meat, or patting butter, or poking their fingers into people's eyes. Oh, could they see themselves as others see them, they might cease thus to perform before the public, and save their bodily exercise for other occasions. After all, I prefer the vigorous, laborious displays to the more easy and even stately airs of certain self-possessed talkers. One rubs his hands together with abounding self-satisfaction,

"Washing his hands with invisible soap In imperceptible water,"

(Continued on Page 374)

ASK DR. BEAVEN

Question—Will you kindly tell me whether you have any rules or instructions for your janitor, or the custodian of your building? I find many problems along this line in connection with Church, of which I am a member.

Answer—The problem of securing proper service on the part of the one who takes care of the church building is an eternal one. Two factors pull in opposite directions. First, the church building is put up to be used. The more it is used the better returns people get for the investment they made. The less it is used the more that investment is wasted. This is true of course provided it is used rightly and for the purposes for which it is erected. The trustees usually embody this factor. The other tendency comes in view when we realize that its use involves work and care. The average care taker of a church building represents this last factor and tends to restrict its use, while the needs of the situation tend to enlarge its use. There is usually some friction at this point.

The solution lies in not allowing the caretaker to be either the dictator or the deciding factor in the amount of use of a church building. If, after a fair analysis of the situation, the caretaker actually cannot do the work so that a church plant can be used as fully as it should be, I believe that a church is not only justified but will find it profitable, to give additional assistance. It is obvious that it is unbusinesslike to put up a \$50,000 to \$500,000 building investment and let it stand idle a good share of the time.

With these things as a background the following suggestions are made. The Board of Trustees is the natural board having charge of the property, to employ and control the caretaker of the property. In our case, the Board of Trustees has a sub-group entitled "The Property Committee," that has particular relationship to the one taking care of the building. The recommendations of the committee to the Board of Trustees as to employment, salary, termination of employment, rules for government of the building and of the employes, are usually taken. We do not have any extensive list of written rules governing the actions of the caretaker himself. We do have certain rules governing the use of the building.

In our case, we have the full time of three men from the first of October to the first of May; two men the rest of the time. Many churches have employed women for a certain part of the work with great advantage. A woman can see cleaning that needs to be done in a way that a man seldom does. Also a number of churches have advantaged themselves by having women who could also assist in the kitchen and get meals for smaller groups. Ordinarily, however, the type of woman who would be competent for catering purposes will not, herself, be willing to do much of the actual cleaning.

This page offers a service to all readers. Dr. Beaven will be glad to discuss questions and problems which may be submitted to him. These may be concerned with either church or Sunday school administration. Just address your inquiry to Dr. Beaven, "Church Management," 626 Huron Road, Cleveland, Ohio.

In securing the services of a caretaker we have attempted to dignify the position somewhat and have called that person the "superintendent of buildings." There is sense of dignity that goes with the term "superintendent" that is not present with the term "janitor", and I think, hardly present with the term "sexton".

I do not believe we can overstress the opportunity for real service that is offered to a person in this capacity. Ordinarily we have thought simply of securing someone who could take care of the boilers and clean the church. Actually, such a person is in one of the most critical positions in church life. He has to deal constantly with volunteer workers who are making use of the church. He can keep them in hot water continually, making them feel that he is unwilling to help and eventually making things so uncomfortable that they hesitate to ask for any of the church facilities.

Another place where irritation can easily arise is in relation to the children. In any church building, from time to time, groups of children come for different purposes. Many times when they come the only one there is the caretaker, himself. If, on the one hand, he is too strict, cross or crabbed he can make the lives of the children miserable and somewhat dissipate their feeling of good will toward the church. On the other hand, he can be so weak in discipline and government that he can allow them to do great damage to church property.

I believe we should hold before ourselves the ideal of securing not only a man who is capable but one whose Christian character is of a pretty high order. It is exceedingly easy for a church to suffer greatly if it has in this capacity a man who is careless in such matters as paying his bills, his honesty, or other habits and particularly, if there is any laxness about him from the sex point of view.

As I look back across the years, with the different men we have had in this position, and contrast the values to the church between the men who have been able to do their work as a Christian service and those who have simply done it as a job, I would say the former were worth to the church at least twice the latter.

In seeking a caretaker it is a great advantage to the church if it is possible to secure a man who has some ability with tools. A man who can do ordi-

nary carpenter work, or has some knowledge of electricity and plumbing is worth a good deal, in cash, to a church during a year. Particularly is this true in this day when that work is specialized and highly paid so that each time a person is employed to do a particular job a church must pay at a big price, not only for the time of the service rendered, but for transportation time as well.

In addition to selecting the right kind of a man the Board of Trustees should outline certain definite rules for the use of the church, which the caretaker can use as his authority in administering the property. These would have to vary, naturally, with each church but they ought to include certain obvious things such as the time that the church is open, notification that should be given for the use of certain parts of the building so that they may be prepared, the use of the property and the condition in which it must be left by the organization using it; particularly this has to do with the use of the dishes and kitchen equipment. These rules should also include the price for use of certain parts of the building for special events, such as weddings or rental by outside organizations. There should be some definite understanding as to whether the caretaker is to receive extra pay for special occasions, or whether they are all to be included in his wage. If he is to receive extras it is better that they should be on a definite scale to be part of the charge rather than leaving it a matter of tipping. Our experience would show that the latter system is very unsatisfactory the result naturally being that the specials get particular attention whereas ordinary occasions are handled indifferently.

When a caretaker is employed specific arrangements should be made as to time allowed for vacation, and the specific time allowed off during the week should be understood in advance.

Another thing that will greatly facilitate the use of the church building is to have it generally understood throughout the congregation where application for use of the church building is to be made. If there is a church office it should commonly be made there, if not, such request should be filed with the caretaker. If no such filing of application is made and priority established clashes and hard feelings are bound to rise.

The members of the Property Committee of the Board of Trustees should be known to the congregation and special requests could come to their attention first. They, of course, are the group in the church whose duty it is to see that the church plant is used to its utmost and will normally take a broader view with regard to requests for the use of space or equipment, than would anyone to whom that request meant a lot of extra work.

I have the feeling that we have not thought as far as we should into the kind of an organization for the care of the church that will facilitate the most extensive use of the plant.

Pulpit Gestures

(Continued from Page 372)

and meanwhile utters the veriest platitudes with the air of a man who is outdoing Robert Hall or Chalmers. Another pauses and looks round with a dignified air, as if he had communicated inestimable information to a highly favored body of individuals who might reasonably be expected to rise in a state of intense excitement and express their overwhelming sense of obligation. Nothing has been said beyond the merest schoolboy talk; but the air of dignity, the attitude of authority, the very tone of the man, all show how thoroughly satisfied he is. This is not laborious preaching, but it occurs to me to mention it because it is the very reverse, and is so much more to be condemned. A few simpletons are, no doubt, imposed upon, and fancy that a man must be saying something great when he delivers himself in a pompous manner; but sensible persons are at first amused and afterwards disgusted with the big manner, "*à la grand seigneur*."

One of the great advantages of our College training is the certainty that an inflated mannerism is sure to be abated by the amiable eagerness with which all our students delight in rescuing a brother from this peril. Many wind-bags have collapsed in this room beneath your tender handling, never, I hope, to be puffed out to their former dimensions. There are some in the ministry of all the churches who would be marvellously benefited by a little of the very candid if not savage criticisms which have been endured by budding orators at your hands. I would that every minister who has missed such an instructive martyrdom could find a friend sufficiently honest to point out to him any oddities of manner into which he may insensibly have fallen.

But here we must not overlook another laborious orator who is in our mind's eye. We will name him the perpetual motion preacher, who is all action, and lifts his finger, or waves his hand, or strikes his palm at every word. He is never at rest for a moment. So eager is he to be emphatic that he effectually defeats his object, for where every word is emphasized by a gesture nothing whatever is emphatic. This brother takes off men's minds from his words to his movements: the eye actually carries the thoughts away from the ear, and so a second time the preacher's end is missed. This continual motion greatly agitates some hearers, and gives them the fidgets, and no wonder, for who can endure to see such incessant patting, and pointing, and waving? In action, as well as everything else, "let



PREPARATIONS in Los Angeles for the Tenth Convention of the World's Sunday School Association, which will be held in that city July 11-18, 1928, are going steadily forward. A local Los Angeles Convention Committee has been formed under the Chairmanship of Rufus von Kleinsmid, President of the University of Southern California.

The local committee is to care for all the details involved in being host to over 7,000 delegates, assembled from over 50 nations.

The Convention session will be held in the Shrine Civic Auditorium which is unusually well appointed for such a gathering. The great annex will be used for the educational and publishers' exhibits which will be set up.

Those who are especially charged with responsibility for developing the Program of "Los Angeles—1928" and

securing the delegates are: Rev. H. McAfee Robinson, Secretary of the Board of Christian Education of the Presbyterian Church in the U. S. A.; Rev. Robert M. Hopkins, Secretary of Religious Education of the United Christian Missionary Society, and Rev. Samuel D. Price, Associate General Secretary of the World's Sunday School Association. Special attention is being given to having leading nationals present from the various countries abroad.

Registrations are already reaching the office of the World's Sunday School Association, 216 Metropolitan Tower, New York City, from all parts of the United States and Canada as well as from countries overseas. The registration fee for all delegates, except active foreign missionaries, is \$5.00. It has always been the policy of the Association to register foreign missionaries without any charge.

your moderation be known unto all men."

Thus I have mentioned three species of the grotesque—the stiff, the mechanical, and the laborious—and I have also glanced at the lazily dignified. I will close the list by mentioning two others. There is *the martial*, which also sufficiently borders on the grotesque to be placed in this category. Some preachers appear to be fighting the good fight of faith every time they stand before a congregation. They put themselves into a fencing attitude, and either stand on guard against an imaginary foe, or else assault the unseen adversary with stern determination. They could not look more fierce if they were at the head of a regiment of cavalry, nor seem more satisfied at the end of each division of discourse if they had fought a series of Waterloos. They turn their heads on one side with a triumphant air, as if about to say—"I have routed that enemy, and we shall hear no more of him."

The last singularity of action which I shall place under this head is the *ill timed*. In this case the hands do not keep time with the lips. The good brother is a little behindhand with his action, and therefore the whole operation is out of order. You cannot at first make the man out at all: he appears to chop and thump without rhyme or reason, but at last you perceive that his present action is quite appropriate to what he said a few seconds before.

The effect is strange to the last degree. It puzzles those who do not possess the key to it, and when fully understood it loses none of its oddness.

Besides these oddities, there is a class of action which must, to use the mildest term, be described as altogether *ugly*. For these a platform is "generally necessary," for a man cannot make himself so thoroughly ridiculous when concealed in a pulpit. To grasp a rail, and to drop down lower and lower till you almost touch the ground is supremely absurd. It may be a proper position as a prelude to an agile gymnastic feat, but as an accompaniment to eloquence it is monstrous; yet have I seen it more than once. I have found it difficult to convey to my artist the extraordinary position, but the woodblock may help to show what is meant, and also to render the attitude obsolete. One or two brethren have disported themselves upon my platform in this queer manner, and they are quite welcome to do the same again, if upon seeing themselves thus roughly sketched they consider the posture to be commanding and impressive. It would be far better for such remarkable performers if it were reported of them as of the great Wesleyan, Richard Watson: "He stood perfectly erect, and nearly all the action that he used was a slight motion of the right hand, with occasionally a significant shake of the head."

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ILLUSTRATIVE DIAMONDS

Selected by Rev. Paul F. Boller

THE NIGGARDLY SPIRIT

A stingy farmer, who had persistently refused to attend Wesley's meetings, was one day induced to go. The preacher's first point was "Make all you can," and the farmer was delighted. The second point was "Save all you can." This threw the farmer into ecstasy, and he thought how foolish he had been to absent himself from such preaching. But the third point was "Give all you can"; and that last point, the farmer said, spoiled the whole sermon. Such a niggardly spirit is the scandal of Christendom. The giving is not proportioned to the wealth. Alexander the coppersmith, who did Paul much evil, is still working mischief in the church. When Jesus holds out his pierced hand for a gift, too many try to cover the nailprint with a copper. Today that hand is extended to you. If you are able to fill the wounded hand with your gathered gold, do it. As he has prospered you, so will he hold you responsible when his book of accounts is opened.

Thomas J. Villers in *The Hurry Call of Jesus*; The Judson Press.

SIGNS OF HIS COMING

There are many signs of his coming. No longer do we choose as our heroes and heroines the mighty warriors of sullen hate. That was the way of the Gentiles. We are living Christ's way. French school children ballot for the foremost characters in history. They pass by Napoleon and Caesar. They choose Pasteur, who strove in the quiet heroism of his laboratory; and Madame Curie, who wrested radium from the bowels of the earth and gave it, a free gift for suffering humanity. French letters carry postage stamps now bearing the profile of Pasteur. . . . The face of our ideal is not the stern-visaged Mars, but gentle, helpful Jesus. Men become great servants. This is a sign of his victory.

Bernard C. Clausen in *Pen-Pictures in the Upper Room*; Fleming H. Revell Company.

HOW SIN WORKS

Missionaries in Africa find that their wooden furniture often yields to the invasion of an army of ants. These ants have no appetite for varnish and paint. They do eat out the wood substance. They leave a hollow shell of grain-finish and colour. It looks like a table. But when a hand presses against its top, the structure collapses and becomes a pile of dust.

Thus does sin work. It leaves a proud exterior of boasting success. But when the pressure comes, crash! And everyone says, "How sudden!" Not sudden if you know how these despicable ants work.

Bernard C. Clausen in *Pen-Pictures in the Upper Room*; Fleming H. Revell Company.

GATEWAY TO NEW LIFE

In the castle of my soul there is a little postern gate
Where, when I enter, I am in the presence of God.
In a moment, in the turning of a thought,
I am where God is.
When I meet God there all life gains a new meaning,
Small things become great, and great things small,
Lowly and despised things are shot through with glory,
My troubles seem but the pebbles on the road,
My joys seem like the everlasting hills,
All my fever is gone in the great peace of God,
And I pass through the door from time into eternity.

—Walter Rauschenbush.

FOOD FOR THE NEXT GENERATION

Some of us know a little of the Argentine ant and of the difficulty of controlling it. A colony will grow at the rate of three hundred thousand a month. The only way effectively to get rid of the pest is to put enticing food slightly poisoned on the beaten path of the workers. These gorge themselves and hurry off to the colony where, under the direction of nurses, they regurgitate and thus supply food for the babes and the queens. The babes die at once, the others gradually. We are all in the business of carrying food for the next generation, be it pure or poisoned; and the aim of preaching is to inspire us to be purveyors of that which is good.

In Sermon by Robert Freeman in *If I Had Only One Sermon To Preach*; Edited by Charles Stelzle; Harper and Brothers, Publishers.

THE REASSURING POWER OF FAITH IN CHRIST

Some years ago it was my privilege to be one of the speakers at the annual banquet of the Civil War veterans in Brooklyn. The other speaker was General O. O. Howard. Along with many others who were privileged to know him, I shall never forget that nobleman of God. He carried an armless sleeve about with him having lost his right arm at the battle of Fair Oaks on June 1, 1862. He also carried a strong, gentle, beautiful face as he went to and fro in the earth—a face whose inner smile refused to come off. Where did he get that smile? Some of it came through his ancestors, some through cultivation, but the most of it came, according to his own confession, from the deathless light Christ struck into his soul while he was kneeling one night before a table, with his Bible on it, in the old barracks room at Tampa.

Next morning a fellow-officer said to him, "Howard, I hear that you have become a Christian." "Yes," answered Howard, "I have, and I'm not ashamed of it." "Why," the other continued, "I can show you a hundred inconsistencies in the Bible." "Perhaps you can," rejoined Howard, "but you can't show me that last night I did not surrender to the Lord Jesus Christ, and I've been so happy I couldn't sleep. I can wait God's time for an explanation of the inconsistencies."

Sermon by Frederick F. Shannon in *If I Had Only One Sermon To Preach*; Edited by Charles Stelzle; Harper and Brothers.

HELP FROM SPIRITUAL HEIGHTS

How can men have spiritual experiences in the tainted atmosphere of worldliness? Above the timber line, beyond the frontier of the forest, upon the heights of the mountain where the snows fall in eternal whiteness, a little tree, twisted and stunted, was found having twenty-eight years of bitter struggle against the thin atmosphere of the heights where it had its dwelling place. Down on the slopes that same stunted and dwarfed thing would have grown into a mighty giant, tossing its plumes in the glory of an exuberant growth. Many a man whose spiritual life is dwarfed in an attitude of cynicism and critical intellectualism would flower into the loveliness of a religious faith if he but gave himself the advantage of living in a sympathetic religious atmosphere.

Hugh T. Kerr in *The Gospel In Modern Poetry*; Fleming H. Revell Company.

THE BLIND SHALL SEE

The story of Helen Keller is the narration of a modern miracle more thrilling than fiction. In her eternal prison-house of silence and darkness, she tells of the unutterable loneliness of her soul. Unable to speak, hear, see, or dream, she dwelled as an alien amid scenes of pulsating life. Then into her drab and desert existence came a Christ-sent emancipator, Miss Sullivan, who for years wrought with infinite patience and unceasing love, until the girl could read and talk and "see." And, we are told, on one occasion, while in a southern city, when her instructor was looking spell-bound at a beautiful sunset, Helen began to weep, and to spell with marvelous rapidity into Miss Sullivan's fingers, at the same time articulating in words which she had previously learned, like one in ecstatic joy, saying over and over with fingers and dancing lips and eyes, "You have made me see! You have made me see! You have made me see! I see sunsets. I smell perfumes. I see roses. I see you. I see—God!"

L. R. Akers in *The Red Road To Royalty*; Fleming H. Revell Company.

WATCH FOR THE DANGER SIGNALS

We must learn to recognize our own danger signals, and when we see them watch ourselves with special care.

One of the whaling captains of New Bedford tells a curious story of an adventure he had years ago when cruising off the coast of China. It was a hot and sultry afternoon, and the ship stood almost motionless in the glassy sea. Most of the sailors were dozing, and the captain himself nodded more than once as he sat beside the idle wheel. In one of his more wakeful moments he saw three thistle seeds drifting quietly past him, not three feet from his face. He began to nod again, and then a disturbing thought stirred somewhere in his mind. His ship was many miles from land—how could those bits of thistle-down travel so far out to sea? What had kept them from falling into the water? Then the meaning of those tiny danger signals dawned upon him. He woke with a start, shouted to the crew to take in every shred of canvas, and do it at top speed. Twenty minutes later the ship was in the midst of one of the worst typhoons that ever swept that sea. The thistle seeds—swept far from land by the terrific wind—had brought their warning just in time.

You are in earnest about improving your self-control? Watch for your own danger signals, and then profit by them.

James G. Gilkey in *Secrets of Effective Living*; The MacMillan Company.

THE ROUGH AND LONELY ROAD

Makers of freedom must ever be prepared to travel a rough and lonely road. As Joan faces the stake, in Bernard Shaw's play, she cried aloud: "Yes: I am alone on earth: I have always been alone. My father told my brothers to drown me if I would not stay to mind his sheep while France was bleeding to death: France might perish if only our lambs were safe. I thought France would have friends at the court of the king of France; and I find only wolves fighting for pieces of her poor torn body. I thought God would have friends everywhere. . . . Do not think you can frighten me by telling me that I am alone. France is alone; and God is alone; and what is my loneliness before the loneliness of my country and my God? I see now that the loneliness of God is his strength: what would he be if he listened to your jealous little counsels? Well, my loneliness shall be my strength too: it is better to be alone with God: his friendship will not fail me, nor his counsel, nor his love. In his strength I will dare, and dare, and dare, until I die. I will go out now to the common people, and let the love in their eyes comfort me for the hate in yours. You will all be glad to see me burnt; but if I go through the fire I shall go through it to their hearts for ever and ever. . . . O God that madest this beautiful earth, when will it be ready to receive thy saints? How long, O Lord, how long?"

Sherwood Eddy and Kirby Page in *Makers of Freedom*; George H. Doran Company.

The greater a man is, the more objects of compassion he hath.

Pulpit Gestures

(Continued from Page 374)

The habit of shrugging the shoulders has been allowed to tyrannize over some preachers. A number of men are round-shouldered by nature, and many more seem determined to appear so, for when they have anything weighty to deliver they back themselves up by elevating their backs. An excellent preacher at Bristol, lately deceased, would hunch first one shoulder and then another as his great thoughts struggled forth, and when they obtained utterance he looked like a hunchback till the effort was over. What a pity that such a habit had become inveterate! How desirable to avoid its formation! Quintilian says: "Some people raise up their shoulders in speaking, but this is a fault in gesture. Demosthenes, in order to cure himself of it, used to stand in a narrow pulpit, and practise speaking with a spear hanging over his shoulder, in such a manner that if in the heat of delivery he failed to avoid this fault, he would be corrected by hurting himself against the point." This is a sharp remedy, but the gain would be worth an occasional wound if men who distort the human form could thus be cured of the fault.

At a public meeting upon one occasion a gentleman who appeared to be very much at home and to speak with a great deal of familiar superiority, placed his hands behind him under his coat tails, and thus produced a very singular figure, especially to those who took a side view from the platform. As the speaker became more animated, he moved his tails with greater frequency, reminding the observer of a water-wagtail. It must be seen to be appreciated, but one exhibition will be enough to convince any sensible man that however graceful a dress coat may be, it by no means ministers to the solemnity of the occasion to see the tails of that garment projecting from the orator's rear. You may also have seen at meetings the gentleman who places his hands on his hips, and either looks as if he defied all the world, or as if he endured considerable pain. This position savors of Billingsgate and its fish-women far more than of sacred eloquence. The arms "*a kimbo*," I think they call it, and the very sound of the word suggests the ridiculous rather than the sublime. We may drop into it for the moment rightly enough, but to deliver a speech in that posture is preposterous. It is even worse to stand with your hands in your trousers like the people one sees at French railway stations, who probably thrust their hands into their pockets because there is nothing else there, and nature abhors a vacuum. For a finger in the waistcoat pocket for a moment no one

will be blamed, but to thrust the hands into the trousers is outrageous. An utter contempt for audience and subject must have been felt before a man could come to this. Gentlemen, because you are gentlemen, you will never need to be warned of this practice, for you will not descend to it. Once in a while before a superfinely genteel and affected audience a man may be tempted to shock their foolish gentility by a freedom and easiness which is meant to be the protest of a brusque manliness; but to see a man preach the gospel with his hands in his pockets does not remind you of either a prophet or an apostle. There are brethren who do this ever and anon who can afford to do it from their general force of character: these are the very men who should do nothing of the kind, because their example is powerful, and they are somewhat responsible for the weaklings who copy them.

Another unseemly style is nearly allied to the last, though it is not quite so objectionable. It may be seen at public dinners of the common order, where white waistcoats need a little extra display, and at gatherings of artisans where an employer has given his men a treat and is responding to the toast of "the firm." Occasionally it is exhibited at religious meetings, where the speaker is a man of local importance, and feels that he is monarch of all he surveys. In this case the thumbs are inserted in arm-holes of the waistcoat, and the speaker throws back his coat and reveals the lower part of the vest. I have called this the *penguin style*, and I am unable to find a better comparison. For a footman or a coachman at a *soirée*, or for a member of the United Order of Queer Fellows, this attitude may be suitable and dignified, and a venerable sire at a family gathering may talk to his boys and girls in that position; but for a public speaker, and much more for a minister, as a general habit, it is as much out of character as a posture can be.

First cousin to this fashion is that of holding on to the coat near the collar, as if the speaker considered it necessary to hold himself well in hand. Some grasp firmly, and then run the hands up and down, as if they meant to double the coat in a new place, or to lengthen the collar. They appear to hang upon their coat-fronts like a man clutching at two ropes: one wonders the garment does not split at the back of the neck. This practice adds nothing to the force or perspicuity of a speaker's style and its probable signification is, "I am quite at ease, and greatly enjoy hearing my own voice."

Our last rule is one which sums up all the others; *be natural in your ac-*

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Pulpit Gestures

(Continued from Page 376)

tion. Shun the very appearance of studied gesture. Art is cold, only nature is warm; let grace keep you clear of all seeming, and in every action, and in every place, be truthful, even if you should be considered rough and uncultivated. Your mannerism must always be your own, it must never be a polished lie, and what is the aping of gentility, the simulation of passion, the feigning of emotion, or the mimicry of another man's mode of delivery but a practical lie.

"Therefore avaunt, all attitude and stare,
And start theatric, practised at the glass!"

Our object is to remove the excrescences of uncouth nature, not to produce artificiality and affectation; we would prune the tree and by no means clip it into a set form. We would have our students think of action while they are with us at college, that they may never have need to think of it in after days. The matter is too inconsiderable to be made a part of your weekly study when you get into the actual battle of ministerial life; you must attend to the subject now, and have done with it. You are not sent of God to court smiles but to win souls; your teacher is not the dancing-master, but the Holy Spirit, and your pulpit manner is only worth a moment's thought because it may hinder your success by causing people to make remarks about the preacher when you want all their thoughts for the subject. If the best action had this effect I would urge you to forswear it, and if the worst gestures would prevent such a result I would advise you to practice them. All that I aim at is to advocate quiet, graceful, natural movements, because they are the least likely to be observed. The whole business of delivery should be one; everything should harmonize; the thought, the spirit, the language, the tone, and the action should be all of a piece, and the whole should be, not for the winning of honor to ourselves, but for the glory of God and the good of men; if it be so there is no fear of your violating the rule as to being natural, for it will not occur to you to be otherwise. Yet have I one fear, and it is this: you may fall into a foolish imitation of some admired minister, and this will to some extent put you off from the right track. Each man's action should suit himself and grow out of his own personality. The style of Dr. Goliath, who is six feet high, will not fit the stature and person of our friend Short, who is a Zaccheus among preachers; neither will

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Suggestions For The Three Hour Service On Good Friday

The Program At Old Stone Church, Cleveland

- 11:45 A. M.—Tower ChimesMrs. Frances Sykora, Organist
- 12:00 Noon—Organ Prelude—*The Bell Tower*Mulet
Invocation.
Hymn 152, *Beneath the Cross of Jesus.* Audience standing.
Solo, *God Shall Wipe Away All Tears*Sullivan
Miss Ina Lockhart
- Scripture Reading.
Meditation, *Woman, Behold Thy Son—Son, Behold Thy Mother.*
Dr. Charles L. DeBow, First M. E. Church
- Prayer.
- 12:30 P. M.—Organ Interlude—*Daybreak*Jacob
Silent Prayer.
Hymn 146, *There is a Green Hill Far Away.* Audience standing.
Solo—*He Was Despised*Handel
Miss Ina Lockhart
- Scripture Reading.
Meditation, *I Thirst.*
Dr. M. B. Fuller, Lakewood M. E. Church
- Prayer.
- 1:00 P. M.—Organ Interlude—*Easter Offertoire*Loret
Silent Prayer.
Hymn 141, *'Tis Midnight; and on Olive's Brow.* Audience standing.
Solo, *Hosanna*Jules Granier
Mr. W. J. Clark
- Scripture Reading.
Meditation, *Today Thou Shalt be With Me in Paradise.*
Dr. Dan F. Bradley, Pilgrim Congregational Church
- Prayer.
- 1:30 P. M.—Organ Interlude—*Early Morn*Bartlett
Silent Prayer.
Hymn 148, *When I Survey the Wondrous Cross.* Audience standing.
Solo, *They Led Him Away to be Crucified.*
Mr. C. J. Bolthouse
- Scripture Reading.
Meditation, *Father Forgive Them for They Know Not What They Do.*
Dr. W. F. Dickens-Lewis, Cleveland Hts. Presby. Church
- Prayer.
- 2:00 P. M.—Organ Interlude—*Chanson*Jacob
Silent Prayer.
Hymn 149, *In the Cross of Christ I Glory.* Audience standing.
Solo, *Teach Me to Forgive*Ward Stephens
Miss Helen Schuele
- Scripture Reading.
Meditation, *My God, My God, Why Hast Thou Forsaken Me?*
Dr. Louis F. Ruf, Windermere Presbyterian Church
- Prayer.
- 2:30 P. M.—Organ Interlude—*Palm Sunday*Maily
Silent Prayer.
Hymn 233, *My Faith Looks Up to Thee.* Verses 1, 2 and 3. Audience standing.
Solo, *High Heaven Hath Stooped to Earth so Lowly.*.....Gounod
Miss Helen Schuele
- Scripture Reading.
Meditation, *It is Finished.*
Dr. A. W. Bloomfield, Glenville Presbyterian Church
- Prayer.
- 3:00 P. M.—Organ Interlude—*The Nave*Mulet
Silent Prayer.
Hymn 231, *Rock of Ages, Cleft for Me.* Verses 1 and 3. Audience standing.
Solo, *God Shall Wipe Away All Tears*Harker
Miss Helen Schuele
- Scripture Reading.
Meditation, *Father, Into Thy Hands I Commend My Spirit.*
Dr. John Snape, Euclid Avenue Baptist Church
- Prayer.
Hymn 76, *O Love That Wilt Not Let Me Go.* Verses 1 and 4. Audience standing.
Organ Postlude.
(In accordance with an ancient custom, the Benediction is not given on Good Friday).

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AT ST. ANDREW'S EPISCOPAL CHURCH, BUFFALO, N. Y.

The rector, Rev. Charles E. Hill, discarded the usual discourses on the seven words and introduced a number of pleasing innovations. You will see in the service the influence of the Anglo-Catholics.

12M—The Litany (said). Introit hymn. The Altar Service proper for Good Friday with sequence hymn through the Nicene Creed.

12:30—Hymn and an address, The Jews Rejecting Christ.

1:15—A psalm said by the congregation and people kneeling, a collect, five or six minutes of silence, intercessions based on the address (the people responding "Jesu, hear and save").

1:30—Hymn (standing) and second address, Pilate Condemning Christ.

2:00-2:15—Devotions as before.

2:15—Hymn and third address (The Penitent Thief).

2:45-3:00—Devotions as before.

Pulpit Gestures

(Continued from Page 378)

the respectable mannerism of an aged and honored divine at all befit the youthful Apollos who is barely out of his teens. I have heard that for a season quite a number of young Congregational ministers imitated the pastor of the Weigh House, and so there were little Binneys everywhere copying the great Thomas in everything except his thoughtful preaching. A rumor is current that there are one or two young Spurgeons about, but if so I hope that the reference is to my own sons, who have a right to the name by birth. If any of you become mere copyists of me I shall regard you as thorns in the flesh, and rank you among those whom Paul says "we suffer gladly." Yet it has been wisely said that every beginner must of necessity be for a time a copyist; the artist follows his master while as yet he has barely acquired the elements of the art, and perhaps for life he remains a painter of the school to which he at first attached himself; but as he becomes proficient he develops his own individuality, grows into a painter with a style of his own, and is all the better and none the worse for having been in his earliest days content to sit at a master's feet. It is of necessity the same in oratory, and therefore it may be too much to say never copy any one, but it may be better to exhort you to imitate the best action you can find, in order that your own style during its formation may be rightly

moulded. Correct the influence of any one man by what you see of excellence in others; but still create a manner of your own. Slavish imitation is the practice of an ape, but to follow another where he leads aright, and there only, is the wisdom of a prudent man. Still never let a natural originality be missed by your imitating the best models of antiquity, or the most esteemed among the moderns.

DIVIDED PERSONALITIES

There is a story of a hunter who set out one day to hunt for everything in general and nothing in particular. He struck the trail of a deer and followed it for hours. Then he came upon the trail of a fox and decided he would leave the deer and catch the fox. Then he came to where the trail of the fox was crossed by that of a rabbit. He decided that as it was getting towards night, he would catch the rabbit. About dark he discovered the trail of a mouse. He decided it was too late to catch anything but this mouse. So he followed this trail until it was so dark that he could not see. Then he went home in the night with naked nothing.

Peer Gynt in Ibsen's play is a prize example of the undecided man. He is neither a rank unbeliever nor a genuine Christian. He is busily engaged in doing both right and wrong. For instance, he is carrying on a good trade with the Chinese in rum and idols. But he seeks to atone for this wrong by making occasional contributions to missions. Thus, he says, that for every drunkard he makes, he also makes a Christian well baptized. Thus he squanders his energies, gaining nothing but his own ruin.

Clovis H. Chappell in *Familiar Failures*; George H. Doran Company.

THE OLD SERMON OUTLINES

How dear to the heart are the old sermon outlines,
Kept safe in the study as if they were new;
Their logic and rhetoric are like tangled trout lines
Which fishers for men long ago bid adieu.
The brilliant beginning, the grand peroration,
The heads of the sermon we still can recall,
Which told of election, free grace, and salvation,
Of sin we inherit from Adam's dread fall:
The old sermon outline just back of the message
Repreached in the winter, the spring, and the fall.

The old sermon outline, oft hailed as a treasure
When the week has been filled till Saturday night
With serving of tables of sadness and pleasure;
'Tis a source of relief in such a sad plight!
How quickly we seize it, though yellow its pages,
Though ancient the teaching and musty the smell,
With stock illustrations from out the dark ages,
With visions of heaven and wailings from hell;
The old sermon outline, that musty old outline,
Again serves the preacher, I'm sorry to tell.
—Howard Palmer Young, Corydon, Iowa.

People Select Subjects For Sermons

Rev. Edward Burns Martin of the Methodist church of Kenosha, Wisconsin, recently submitted a questionnaire to his congregation giving a list of fifty sermon subjects asking that they select from them eight that they desired to hear. The subjects were divided into the following classifications: Doctrinal, Expository, Ecclesiastical and Definitive, Ethical and Sociological, Miscellaneous.

As the result of the ballot he is announcing the following sermons for Sunday evenings.

Miracles and Modern Science
Companionate Marriage; Why I Think it is Immoral and Impracticable
Kenosha, the "Better" City, with Some Suggestions on its Moral Improvement

What I Believe about the Second Coming of Christ

The American Race Problem; a Brief Address interspersing a Program of Negro Spirituals by the Corbett Trio (Racine)

The Protestant Idea of Purgatory
Our Debt to England; a Washington Birthday Address, with Footnote on Mayor Thompson's "War on King George"

How Much and What Must a Man Believe to be Saved?

"We Would See Jesus"; a Review of Some Modern Lives of Christ

Oliver Cromwell's text: I can do all things through Christ which strengtheneth me.—Philippians 4:13.



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The Junior Congregation

(Continued from Page 368)

needed. As the work develops, the juniors should have an opportunity to assume a large share of the responsibility. Such officers as usher, treasurer, financial secretary, recording secretary, and committees, can be the means of supplying responsible positions. It is not only in the worship service that a sense of responsibility must be developed, but it is true that through the organization a sense of responsibility must be practiced.

Another factor to consider in the organization of the junior congregation is the membership. Some junior congregations maintain a membership list. One junior church reporting has a simple ritual for the acceptance of members. It reads, "Do you love the Lord Jesus and try to serve him? Answer, 'I do.' Will you cheerfully be governed by the rules of the Junior Church? Answer, 'I will.' Will you do all you can by your service, your giving, and your prayers to advance Christ's Kingdom and establish the church? Answer, 'I will.'" Another has a pledge which the juniors accept when they become members of the junior congregation. It is, "I will diligently endeavor to follow Jesus Christ as my shepherd. I will earnestly seek the ways of truth, righteousness, and love, which Jesus taught, and which he exemplified to mankind. I will attend, in so far as possible, all the meetings of the Junior Church. With God's help, I will do my utmost in helping the church to do its work in the kingdom of God; that is, to make love, truth, and righteousness to prevail on earth as it is in heaven." Other junior congregations do not have a membership basis.

In at least two places the children may become regular members of the church through the junior church although a membership class is conducted so that a separate membership is not maintained. In these as well as in other churches those children who are members of the church school are considered to be the congregation of the junior church. Ultimately this may be the best plan even though only fifty per cent of the church school members attend the junior worship service and expressional period.

One director of religious education reports that out of an average of eighty in attendance at the church school at least sixty-five remain for the junior worship service. According to one pastor, "the tendency is to demand a two and one-half hour unified religious education program for the Junior Department on Sunday mornings, including the study and recitation

of the graded curriculum, systematic worship instruction and worship service, and expressional and recreational activities." Another minister contends that "the Junior Church should be a section of the total organization of the church organized for the development of the children (with a certain age limit 9-12) for subsequent membership in the adult church." Since the church school is a vital part of the total organization of the church, it appears to the writer that the facts presented point decidedly toward a tendency to make the junior congregation program an extension of the Sunday-church school program.

The age limit in the junior congregation is another problem in the organization of the work. Various age limits have been submitted as 5 to 13, 8 to 12 or 13, 8 to 16, 9 to 12, 9 to 14, 12 to 16, and children over 12. In one church, a Young People's Church has in its worship service the children of intermediate age and upwards through sixteen, and the overflow from the regular church service. From all indications it seems apparent that there should be at least two children's congregations in the church. There should be a worship service and expressional period for the members of the junior department (9, 10, 11) of the church school, and also for the members of the intermediate department (12, 13, 14) of the church school. Since most churches do not have the facilities nor the means to secure the necessary leadership for two children's congregations, they will have to do the best they can with perhaps one junior congregation. No doubt in most instances the ages 9 to 14 are found in just one department of the church school. Under such circumstances it may be necessary to include the children of this department in the junior congregation. Perhaps some fair degree of success may be accomplished in realizing the aim and purpose of the junior congregation program. Of course, the ideal way would be to educate the two groups separately in order to develop an attitude of worship and to encourage a sense of responsibility applicable to each group.

The question of finance is another problem in the junior congregation work. In one or two cases, an offering is not taken in the worship service. In studying the junior congregation bulletins it is observed that several have an offertory in their worship service. One minister indicates that the junior congregation has a regular financial campaign somewhat similar to the every member canvass campaign of the adult church. Although

(Continued on Page 409)

His Last Week in Pictures

By Alford R. Naus

FOR a number of years I have distributed the little booklet *His Last Week*. It brings together the actual scripture text of the last days of the Christ under the headings of the various days. But for one service last year, in the place of the usual sermon, we planned for our church an illustrated program based on the booklet.

I took a copy and cut out every thing except the essential features for that day. At least the incidents I kept appealed to me as being the big things. Then I secured projection slides to illustrate the text.

We found that the pictures were more effectively displayed when the machine was back of the screen. No sermon was preached. Various laymen read the selected text from the booklet for each of the days. The pictures were left on the screen during the singing of the hymn which followed. The entire program will last about three-quarters of an hour.

The program for the week is given here including readings, slide selections and hymns. The slides were secured from the Victor Animatograph Company and the number is their catalog one.

Sunday	Piano SoloThe Palms Scene: <i>The Triumphal Entry</i> (1594) Reading, Page 5, <i>His Last Week</i> Hymn <i>Ride on! ride on in majesty</i>Congregation
Monday	Scene: <i>Cleansing the Temple</i> (1562) Reading, Page 7
Tuesday	Scene: <i>The Widow's Mite</i> (8798) Reading, Page 16 Scene: <i>The Ten Virgins</i> (8797) Reading, Page 23 Scene: <i>The Talents</i> (8804) Reading, Page 23, 24
Wednesday	(There is no record of the events of this day. Jesus spent it in retirement, almost certainly in the home of his friends at Bethany).
Thursday	Scene: <i>Jesus Washing Disciples' Feet</i> (3873) Reading, Page 28 Scene: <i>The Lord's Supper</i> (1647) Reading, Page 29, 30
Friday	Scene: <i>Christ in Gethsemane</i> (1553) Reading, Page 40 Solo: <i>Go To Dark Gethsemane</i>Montgomery Scene: <i>The Betrayal and Arrest</i> (20619) Reading, Page 41 Scene: <i>The Trial Before Pilate</i> (8788) Reading, Page 45-48 Scene: <i>Ecce Homo</i> (1591) Reading, Page 48 Duet: <i>Oh, Sacred Head, Most Wounded</i>Gerhardt Reading continued, Page 49 Scene: <i>Christ Bearing the Cross</i> (3415) Reading, Page 50 Scene: <i>The Crucifixion</i> (3885) Reading, Page 51, 52 Baritone Solo and Choir: <i>The Words of the Cross</i>Lewars Scene: <i>The Burial</i> (1554) Reading, Page 54
Saturday	Reading, Page 55 (Not Illustrated)
Sunday	Scene: <i>The Earthquake</i> (6089) Reading, Page 56 Scene: <i>The Empty Tomb</i> (1577) Reading, Page 56
Later	Scene: <i>Appearance to Disciples</i> (8785) Reading, Page 60 Scene: <i>Appearance to Eleven on the Mountain</i> (3892) Reading, Page 63 Scene: <i>The Ascension</i> (20626) Reading, Page 64 Hymn <i>My Jesus I Love Thee</i> (7193)by congregation

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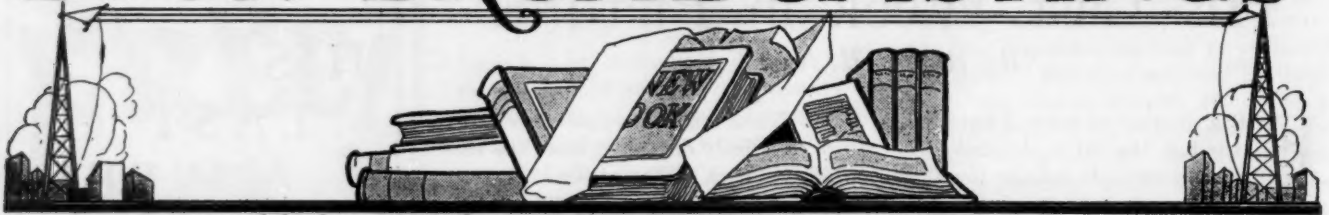
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BOOK BROADCASTINGS



What the Writers have to Offer

Doctrinal

Does Civilization Need Religion, by Reinhold Niebuhr. (Published by the Macmillan Company. 242 pages. \$2.00.)

Two years ago an essay on Puritanism appeared in "The Atlantic Monthly" and it was at once apparent that the author of the article, the young minister of an evangelical church of German background in Detroit, had a mind of searching intellectual and spiritual power which promised much for Protestantism in the United States. A few more significant essays have appeared since then in other journals, each one adding to his reputation. And now his first book has been published, a study of the social resources and limitations of religion in modern life.

Reinhold Niebuhr has been referred to by an admirer as the Dean Inge of Detroit. It would be more accurate to call him the W. E. Orchard of Detroit, for he has something of the profound weight of statement, gift of generalization and love of the abstract as the famous London minister. But it is unfair to Niebuhr to compare him to anyone. He stands out by himself. There is no one within the ranks of the active Christian ministry today, certainly in this country, who writes with anything like the same powerful background of culture or originality of viewpoint. Niebuhr is no mere pamphleteer or crusader. He is sociologist, philosopher, theologian and evangelist in one, intellectually alive to the issues of the time and spiritually sensitive to humanity's deeper needs. If he does not prove to be the leader for whom Protestantism has been waiting these many years, he will make plain beforehand the message that such a leader must proclaim.

The fundamental thesis of the book is that Protestantism today is morally bankrupt before the swift rush and dominant desires of our machine-ridden and capitalistically controlled civilization. Orthodoxy is too much behind the times intellectually to command a respectable hearing or to have any real significance for the time, and the liberal movement lacks the note of otherworldliness and asceticism without which a widespread conviction of sin is impossible. Both orthodoxy and liberalism, too, particularly as they are expressed in the background of Puritanism, have become identified with a middle-class, material prosperity which cuts the nerve of an effective message. The way of deliverance will come through the proclamation of the gospel of Christ in terms of a rational theology and a convincing social and personal ethic. What we need is a spiritual fervor, an intellectual enlightenment and a social daring now not found united in any one school of Christian activity if civilization is to be redeemed. The one note of hope is that

MINISTERS' BOOKS

Ministers have never had as many and as good books offered them as they have today. Every phase of religious thought and church life may be found in these appealing volumes. And in the constant stream of many titles there are some which will be destined to live for generations. The only two things which can keep a minister from developing his cultural life in these days are the lack of money and the lack of inclination. Surely no one can read these review pages without an immediate desire to plunge into the sea of literary wealth.

William H. Leach.

Christianity alone possesses the resources to consummate this revival. It offers the only chance for the redemption of society by its doctrine of self-assertion through self-denial, of which Calvary is at once the example and symbol.

It is really impossible to summarize such a book. One must read it and re-read it to feel its tremendous sincerity, its relentless courage and its daring faith. Niebuhr has the mind of a prophet with all his depth of learning and like all prophets he cannot be explained in the few sentences of a brief review. It is his first book and he is not yet forty and he is still thinking. There is nothing final or complete in his message. It is doubtful if there ever will be. If God spares him, he has much more to give us. And every minister in the land can be grateful that out of a pastorate in Detroit there has come a voice which no thinking servant of the Kingdom of God should ignore.

F. F.

Religion as Man's Completion, by Rudolph M. Binder, P. L. D. Harper and Brothers. 395 pages. \$2.50.

This book is written from the liberal viewpoint. It is intended to appeal not only to ministers and laymen, but to students in the higher institutions of learning, especially state universities and theological seminaries, to Y. M. C. A. and Y. W. C. A. class leaders, to leaders of summer schools of theology and religious education, and summer conferences of various religious and ethical organizations.

The author's "philosophy is summed up in the conclusion that man finds the completion of his whole nature in religion, which religion consists in a relation to a personal God." "He shows (1) How religion should be adapted to the spiritual problems of modern life; (2) How it may be scientifically stud-

ied and stated; (3) How it is related to science and art; (4) What specific contributions it makes to life without which the latter would be incomplete; (5) The real manifestation of the teaching of Jesus (the Christian religion) must be expressed in terms of service and stewardship." P. H. Y.

* * *

Religion without Revelation, by Julian Huxley. Harper Brothers. 392 pages. \$2.50.

The title is aptly chosen. It describes the task which the professor of zoology at King's College, London, set for himself. Bearing a famous name, nourished in the scientific attitude of independence of all things ecclesiastical and theological, already distinguished in his chosen field, Professor Huxley has attempted to show the meaning and possibility of religion entirely apart from the conception of the supernatural. His attempt ends, as all such attempts must end, in a statement of the high ethical principles which man must achieve by his own efforts through the ages unrelieved and unassisted by any divine power. Modern science has changed all things and is the only clue in the search for happiness and salvation.

Despite its attitude of unbelief this book has considerable value for everyone with an intelligent interest in the Christian faith. There is nothing cheap or unworthy in its pages. Julian Huxley has much the same ringing sincerity and earnest straightforwardness as his brilliant and unforgettable grandfather. His treatment of that which is held sacred by Christians is sympathetic, tolerant, suggestive. For those who are definitely committed to the kingdom of Christ by years of discipleship, rooted and grounded in the faith by the vitality of their experience, his volume is well worth while as a challenging stimulant. It could hardly be recommended as meat for babes. The most revealing chapter is entitled *Personalism*; the most instructive is that dealing with psychology and religion. It is doubtful if this volume has any lasting significance aside from its charm and obvious sincerity. F. F.

I Believe in God, by A. Maude Royden. Harper & Brothers, pp. 293, \$2.00.

Miss Royden needs no introduction to the modern world. She speaks out of a rich experience in interpreting religion to her own age. In this volume she does not set herself up as an authority in either science or religion, but in clear and simple terms states her faith and her reasons for it. From her starting point, "I believe in God," flows her belief in a purpose in life and a universal order or law. "I see this law as love, and the purpose of life is to understand and co-operate with it." And because of her faith

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The December Book

Does Civilization Need Religion?

By REINHOLD NIEBUHR

242 pages

attacks. The first is from science, which raises the question whether it is a plain interpretation of the universe to say that ultimate reality may be conceived in terms of personality. The second attack is from our impersonal mechanical civilization which seems to hold personality at so cheap a price. And the latter assault seems to the author the most critical. "For every person who disavows religion because some ancient and unrevised dogma outrages his intelligence, several become irreligious because the social impotence of religion outrages their conscience."

Why Civilization Needs Religion

In interpreting the universe as friendly to personality, religion is shown to have an indispensable resource for the ethical reconstruction of society. "A few choice spirits are sometimes able to imagine themselves in rebellion against the universe without finally succumbing to a temper of sullenness, but the dreadful logic of justice upon conscience in a conscienceless world inevitably leaves its mark upon

OTHER HIGHLY COMMENDED BOOKS

As optional volumes, from which any member of the RELIGIOUS BOOK CLUB has the privilege of selecting a substitute for the volume reviewed above (or as additional books which may be ordered), the Editorial Committee highly recommends the following, which have just come from press:

I BELIEVE IN GOD

By A. MAURICE RUTMAN. 191 pp. \$1.00

THE clear voice of this greatest of women preachers is one that is listened to almost as eagerly in America as in London. Her previous visits to this country have created a warm enthusiasm for her work, and her return within a few weeks for a series of addresses in several

Public worship is pictured as "the one incomparable privilege and opportunity for the all-comprehending expression of the life of man." It is described, in its central aspect, not as intellectual or moral (though neither of these elements is ignored), but as *festal*. Worship is "the celebration of the sacred." "To be

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in God she sees no barrier to believing that man is called to a destiny of fellow-worker with God. The author sees nothing in the advance of science which can make us unsay what Bacon said: "I had sooner believe all the fables of the Talmud and the Alkoran than that this universal frame of things is without a mind." The reader will find this volume not only clear and convincing to the lay mind, but very suggestive to the preacher in simplifying the message of the eternal gospel, so that men today may not only reaffirm their belief in God, but find the way to a satisfactory relation to him in whom is our life. W. D. K.

Religious Liberty—The Great American Illusion, by Albert C. Dieffenbach. William Morrow & Co., 205 pages, \$1.50.

The author, the distinguished editor of "The Christian Register," maintains with considerable force that Protestant churches are opposed to any kind of liberty except that liberty which is necessary for their own existence and that as a result there is growing up in this country a monarchy inside of a democracy. That religious liberty does not exist in this country and that the attitude of Protestant churches in demanding legislation supporting their teachings has actually brought about a union of church and state can hardly be denied. The thing that they are endeavoring to enact into law is the one thing they all agree upon. They are thus in the majority and feel that as the majority rules they have a right to do as they desire. The principle involved is never considered. Whether these same churches would think it right for a state wherein the majority of the inhabitants were Catholic to prohibit the reading of the Bible in the public schools or in the homes, for that matter, is not discussed. Yet the principle is exactly the same and the rapid increase of Catholics in certain locali-

ties may bring about exactly that condition.

Whether we accept the author's views as to the seriousness of the situation we can all agree with him that there is today no outstanding leader of liberalism in this country. The Fundamentalists have it. Fosdick, Coffin, Merrill, Newton and others who were expected to lead the new reform have all retired to more congenial, if less important, work. Dr. Dieffenbach today stands almost alone as a crusader for religious liberty in the United States.

Liberals will enjoy this book because it will agree with them. Fundamentalists will get great satisfaction out of reading it, because the author admits that they have won their fight.

E. D. L.

How Religious Liberty was Written Into the American Constitution, by Joseph Bondy. Oberlander Press, Syracuse, N. Y. 37 pages.

The story of how Rhode Island, the only colony where the principle of religious liberty was ever actually established, refused to ratify the constitution of 1787 until this principle was protected, is well told in this small volume.

It is generally assumed that the people of the several colonies enjoyed religious liberty, but nothing could be further from the truth. The fact, however, that no one religious body dominated all the colonies and that each denomination was jealous of its own position, made it easier for Rhode Island to maintain its own religious liberty and to secure it, by forcing the adoption of the Bill of Rights, for the rest of the country. Had it not been for the attitude of Rhode Island we might still have established churches in many, if not all, of the states.

E. D. L.

The Church in the World, by William Ralph Inge. Longmans, Green and Co., 1927, XII, 275 pages, \$2.00.

"An obscurantist religion can only assist at the euthanasia of decadent nations." "The real sceptic does not write books on agnosticism; he never thinks at all, which is the only way to be perfectly orthodox." "In middle life . . .

God becomes for us less an object than an atmosphere." "Whether our dogs would respect us more if they knew us better may be seriously doubted." "The intolerant use of abstractions is the major vice of the intellect." "They call it the Unknowable God only because they don't know what the devil else to call it."

Aphorisms such as those narrated above tend to embellish this scintillating volume of vigorous analytical essays on religion and philosophy by the "gloomy Dean" of St. Paul's. The subjects dealt with are The Condition of the Church of England, The Crisis of Roman Catholicism, The Quakers, Hellenism in Christianity, Science and Theology, Science and Ultimate Truth, Faith and Reason, and The Training of the Reason.

While one has the feeling that at times the author is the victim of his prejudices, with special reference in this volume to his unsympathetic references to Roman Catholicism and the pragmatic philosophy, yet one cannot help but feel that here is a rare mind thoroughly trained and disciplined. His emphasis upon the necessity of Chris-

tian respect for mentality and intellectual tastes cannot help but make the reader feel that Dean Inge is the incarnation of the quality in human life he most respects. H. W. H.

Our Asiatic Christ, the Merrick Foundation lectures for 1927 by Oscar MacMillan Buck. (Harper and Brothers, 181 pages, \$1.25.)

"We know our Christ, our own Asiatic Christ, in his own natural color." These words of an old Indian might well be taken as the text for Dr. Buck's book. The book presents in its first chapter the attractiveness of Christ to the new intelligentsia of India. It is vivid and rich in brilliant review of Christ's return to India through the medium of English literature, the Christian missionary enterprise, and "the vigorous sects which are springing up in the old religious systems."

But the real contribution of the book is in the chapters setting forth the implications of this attractiveness, how Christ fits into the thought patterns of India. Jesus satisfies the Hindu idea of Ahimsa which negatively means "non-injury," and positively means "gentle kindness to man and beast and bird and creeping thing. It is the power of gentleness."

Jesus also fits into the Hindu idea of Yoga. Dr. Buck says, "Yoga is a binding for a purpose; that purpose is a larger life—union with that which is greater than ourselves—freedom."

"The Yoga of Jesus is the binding and the restraint of the love of God. Not his love for God—that would be bhakti. Not God's love for him, but what is more tremendous, God's love in him. The very yoga that God binds upon himself, the yoga of love that gives to the uttermost, he bound that day upon his 'beloved Son.'" Dr. Buck points out significantly, "To the Hindu the cross of Christ, when understood, can never be a 'stumbling block' or 'foolishness.'"

One who has found in the life is a *jiwanmukta*, from *jiwan*, meaning life, and *mukta*, meaning salvation or release. To realize (God) in this life is the goal of all searching that is serious. Jesus' God-consciousness fits into Hindu thought patterns. "His threefold response was bhakti, the utter devotion of love; it was karma: 'I must do the works of him that sent me'; it was jnana, not in the thoroughgoing sense of the pantheistic Vedanta, where knowledge is swallowed up in knowledge, where one becomes a thinker without a thought, 'but an equally emancipating knowledge: 'Ye shall know the truth, and the truth shall make you free, . . . we worship that which we do know.'"

India's final quest is for Ananda, "joy unutterable and overwhelming." "Only a message of joy can capture the heart of India: The joy of knowledge (Vedanta), the joy of a mild discipline of conduct and thinking (Buddhism) or the joy of worship (Bhagavatism)."

Professor Buck says of Jesus relative to Ananda, "He kept the laughter of the world, for God is the God of laughter. 'There is joy in the presence of God.'" "For Christianity to depend for its propagation on anything less than joy is to be untrue to its founder." "For joy is its own argument and proof. A radiant face is Christianity's noblest and most unanswerable apologetic." N. C.

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* * *

The Hebrew Family, by Earle B. Cross, Ph. D. University of Chicago Press, pp. 217, \$2.50.

In this volume the professor of Hebrew language and literature at Rochester Theological Seminary brings to us the matured judgment and a careful and exact scholarship in the study of Old Testament literature. He has set himself to the task of discovering and classifying the facts of the social fabric of ancient Israel and tracing the development of the fundamental social institution of the family on the basis of modern scholarship.

The Hebrew thought of religion in terms which were closely bound to his daily life and activity, and his family relationships were moulded by religious impulses. Dr. Cross sees in the modern tendency to equality of the sexes a balance between the old metronymic family system and the present dominant patronymic idea.

It is significant that this mature scholar joins with many other careful thinkers of today in asserting the necessity of a thorough program of education in sex matters in which the social, moral, and religious sanctions for pre-marital chastity must find a place. The entire discussion but emphasizes the pertinency of historical study in the solution of our present day problems. W. D. K.

* * *

Dramatized Stories from the Old Testament, by H. W. Githens. Standard Publishing Co. 200 pages. \$1.50.

The author of this collection of dramatizations has recognized a need in many church schools and young people's organizations for a list of stories from the Bible suitable for dramatization. The choice of stories is well made and represents a variety which will be very suggestive.

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in connection with the several stories for a complete dramatic production, nor for a thorough understanding of technique, yet the material, being very accessible, will prove very suggestive for church school classes, young people's societies, and for the leaders who have not the time nor the equipment for a more highly specialized production.

O. V. D.

In the Hills of Galilee, by Louis Tucker. Bobbs Merrill Co., 256 pages.

The author has treated the reader in this book to thirty of the choicest, freshest and most fascinating stories and incidents in the childhood and youth of the Master. Written with a gripping dialogue, it appeals to the young mind as something real and extant today. With modern wording mostly in first person, there stands out from each page an impression carried only by the fine treatment in which Louis Tucker excels.

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* * *

The Religion of the Semites, by W. Robertson Smith. Revised and enlarged by Stanley A. Cook. Macmillan. New York. 1927. Pp. 718. Price \$3.75.

Nearly a half century ago W. Robertson Smith wrote four books, each one of which remains an outstanding authority for the subject with which it deals. "The Religion of the Semites," after thirty-five years, is still probably the most important of the books which deal with the religion of the Old Testament. Here is a thoroughly reverent and scholarly work, surprisingly original and modern, written designedly to appeal to intelligent readers who do not know the technical jargon of research scholars. About one half of the book is devoted to a comparative study of sacrifice, the remainder dealing with related subjects such as taboo, spirits, ritual details, etc. The extensive Introduction and notes by the editor is a valuable feature and serves to bring the whole work up to date. Any minister who will read these 718 well printed pages of splendidly written discussion of the religious background of Christianity will acquire a working knowledge of the subject, and will, I think, preach a better sermon on "The Atonement" this coming Lent.

A. E. L.

* * *

The Story of Jesus, as told by His Four Friends, by Helen Barrett Montgomery. The Judson Press. Philadelphia. 1927. Pp. 272. Price \$1.25.

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A. E. L.

The Prophets of the Old Testament, by Alexander R. Gordon. Published by Doran, 364 pages, \$2.00.

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Farrar, R. F. Horton and W. H. Bennet and many others will be much better understood after reading Dr. Gordon's book which also helps to make the books of the prophets appear in a comprehensive as well as a correlated form. The style of the book is simple and direct and makes comfortable reading. It should be a great help to Bible school teachers.

H. A. B.

* * *

The Church

The Hymnody of the Christian Church, by Rev. Louis F. Benson, D. D. George H. Doran Co., 310 pages, \$2.00.

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H. H. P.

* * *

The Church and the Country Community, by Rev. Edwin V. O'Hara. The MacMillan Co., 115 pages, \$1.25.

This book is written by a priest of the Roman Catholic church who occupies a high position in his brotherhood councils as Director of Rural Life Bureau of the National Catholic Welfare Conference.

It consists of fifteen chapters devoted to a cursory commentary of the problems of the rural priest and the rural church written in exceedingly plain language, disclosing conditions of the day. The book has no reference value and is quite superficial in its treatment of themes. It offers no constructive criticism looking toward a remedy of the problems of the rural church and quotes many passages from other more standard works, which would be more effective in their original setting.

It provides fair reading for the moment, but will not have a lasting place in library shelves.

H. H. P.

* * *

They that bring sunshine into the hearts of others cannot keep it from themselves.—*Sir James Barrie.*

If ye then be risen with Christ, seek those things which are above.—*Colossians 3: 1.*

I will place no value on anything I may have or may possess except in relation to the kingdom of God.—*David Livingstone.*

Are Missions a Failure, Charles A. Selden, Fleming H. Revell Co. 270 pages. \$2.50.

The author of this book was sent into the east by the editor of the *Ladies' Home Journal* to investigate the work of the missionaries and report his findings. Emphasis was placed upon learning "if the home rule movement led by Gandhi in India, or the nationalist movement in China had produced any new problems for American missionaries working in those countries." Thirty thousand miles were traveled and 300 leaders in many lands were interviewed. Egypt, Ceylon, India, Burma, Siam, China and Japan were visited. The book is written with the pen of a journalist. The incidents are graphically portrayed. There is a freshness about it all that makes it easy reading, and profitable. The work of the missionaries is given a square deal.

P. H. V.

* * *

Drums in the Darkness, by John T. Tucker. 202 pages. George H. Doran Company. \$1.75 net.

The author who for fifteen years has been a missionary of the Canada Congregational Missionary Society (now in the United Church of Canada), working through the American Board in West Central Africa, is the principal of the Currie Institute at Dondi, Angola, West Africa. In this book he gives vivid descriptions and narratives of the life and customs of the natives in this part of Africa. His intimate contact with the ideas, sentiments, superstitions and problems of these people has well equipped him for the task of writing this book of missions, put into story form and arranged for mission study. He traces the influence of the missionary movement in Africa, indicates its mistakes and outlines the problems and difficulties of the present and future. Not least among the virtues of the book, apart from its missionary purpose, is the insight the author gives the reader of the mental, moral and spiritual viewpoint of the African.

The volume is a heartening record of the power of the gospel as a redemptive and reformatory force among primitive people. We are given actual accounts of the transformations of savages to noble Christians through the gospel. It is also a tribute to the missionaries of the cross: their industry, their spirit of good will, their tactful leadership and potent influence on the lives of people harassed by fear, superstition and prejudice.

P. F. B.

* * *

Religion and Social Justice, by Sherwood Eddy. George H. Doran. 210 pages. \$1.50.

Such a theme as social justice and the application of religion to social justice is one to which all who are interested in people will immediately be attracted. The evidences are so many that injustice is practised that a book on such a subject is welcomed. The author, in "Religion and Social Justice," has presented the subject in a very clear and specific manner and by the use of many statistics and facts taken from various authoritative sources gives a very searching and challenging study.

The first half of the book deals with the Economic Problems of social life, giving a cross section of the conditions with which the family of ordinary means and education are confronted.

Some comparisons are drawn concerning those lacking in privileges and those of special privileges. The conditions in industry are vividly portrayed by the use of actual illustrations. Several biographical sketches are given to show the effects of actual efforts to put into practice the ideals as given in the Sermon on the Mount.

The second half deals with Racial, International Problems, Social Evils and the Problems of Religion, bringing a message of unqualified adherence to the teachings of Jesus Christ in the whole of life.

The author takes much of his data and presents his conclusions from his personal experiences and study of the subjects covered by means of his deliberately facing many of the conditions of life which those of little or no privilege are compelled to experience.

O. V. D.

* * *

Biography

Peter, Prince of Apostles, by F. J. Foakes Jackson. George H. Doran Company. 320 pages. \$2.50.

Dr. Foakes-Jackson set out to throw light on both the man Peter and his historical relationship to the early church. The main controversial interest of such a book naturally centers in Rome. Did Peter ever visit Rome? Did he found the Roman church?

To both of the questions Dr. Foakes-Jackson gives an answer which will prove disappointing to many, but is the best guarantee of the absolute honesty of this historian. He says that it is possible that Peter visited Rome. The traditional evidence in favor of it cannot be waived aside. But there is no trustworthy documentary evidence of the visit. The second answer depends on the first. It is possible that Peter established the church in Rome. There is traditional evidence but again there is no trustworthy proof.

As a matter of fact, lack of historical evidence regarding Peter has made it difficult to write dramatically of his career and this volume devotes itself mainly to a recitation of Biblical and historical evidences and their genuineness. Not a volume for popular reading, but a delight to the scholar.

W. H. L.

* * *

D. L. Moody, Worker in Souls, by Gamaliel Bradford. George H. Doran Company. 320 pages. \$3.50.

Honestly being able to say with A. Edward Newton and Samuel Johnson that "it is the biographical in literature that I like best," I picked up this book with the not unreasonable expectation of enjoying another biography before the end of a year particularly rich in good biographies.

I now lay it by with emotions so effectively compounded as to require a laboratory analysis in order that they may be fingered and identified.

First, this much is certain,—however complex this emotionable compound may be, there is little of disappointment in it. As former titles by this author indicate, he is much more concerned with the "soul" of his subject than with biographical data, although this latter is in the book conveniently digested in the form of a chronology.

One of the interesting features of the book is not biographical at all. It is a series of essays interposed amongst

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the various sections of the book—essays that might be well entitled—The Tragedy of Existence, The Magic Power of Words, The Deterioration of Church Influence, The Place of Music in the Life of Man, The Human Need of the Confessional.

The impression prevails that the author does not quite understand Moody. He yearns to understand him but falls short of doing so. He speaks of Moody as being "profoundly different from me," and there is the suggestion of antagonism in his reference to Moody's method of evangelizing as, "assailing his victims."

In his chapter dealing with Sankey, the author gets closer to the man. His treatment is direct, definite, anecdotal, and he draws a clearer, sharper picture of the singing evangelist than of the dominant preaching leader of this great soul-winning team.

The book protests and insists repeatedly on Moody's honesty and sincerity as though this were in question and the minor dominant of the Shakespearean clown of "no soul or all soul" runs through the book "as the counter-type of everything that Moody stands for."

All in all, we have here almost as much of a revelation of Gamaliel Bradford as of the great man who lends his name as title to the book. J. S.

* * *

Scientific

The Romance of Reality; the Beauties and Mysteries of Modern Science, by Beverly Clarke; 225 pages, illustrated; \$2.25; The MacMillan Company.

The author makes it clear that he is not offering predigested romance; while he will kindly crack a number of the hardest nuts of science for us, we are to pick and chew for ourselves. This offers a tempting bait to those who are not mentally indolent. They feel that they are fellow-investigators; they are happy to use their own imaginations, like children provided with raw materials and tools instead of finished toys. They are saved from the joy-killing suspicion that there may be some nature-faking in this, for here is the elemental stuff of which dreams are not yet made. Thus we have a source-book which sets out dryly enough, but grows more stimulating with each clarifying chapter. Such allusions as those to "the energy of position," or to "invisible light," are more than mildly exciting. What diverse trends of thought are called out from different minds by the statement that "no man has ever seen an atom," or that "life always springs from previously existing life"! What a pessimistic cosmology may be suggested by the family tree of radium, showing that this liveliest and most dynamic of known substances is the descendant of uranium, the heaviest, and the ancestor of lead, the most stolid! But as a corrective there is that description of the original bonehead. Yes, the book is a good one in which to dig for hidden treasure. R. E. B.

* * *

Instincts and Emotions, by Roger W. Babson. Fleming H. Revell Co. 181 pages. \$2.00.

A few years ago Ouspensky in his notable volume, "Tertium Organum," mixed up these apparently most in-

compatible of ingredients, mathematics and mysticism and produced a philosophy although abstruse nevertheless profound.

The seer of Wellesley Hills has done something similar. From the factors of the decimal system and the multiplication table, tools of the statistician, he has calculated our powers of spiritual progression in a way that is clear and cogent. His motive is deep and true. His plan understandable and workable in so far as a definite plan is presented; the conclusions of his analysis are stated and we are left to act.

A whole set of new and insistent concepts confront us. Their impact produces at first a mental recoil or at least a mental reservation. But soon reluctantly and then eagerly, these new ideas are gathered in and made potential mainsprings of future behavior.

Nor is there any suggestion of the dryness of psychology class room in this book. True, we encounter the old "instincts" of college days under new names and guises. But their aspect is friendly and with them is a troop of fresh interpretations that detach them from any sense of remoteness and relate them intimately and practically to our grown-up, everyday lives. Odd twists there are, evidences of original thinking such as the author's assertion that he has always admired the ancestor worship of the Chinese. "Implicit and abiding respect for parents, ancestors, may be responsible," he says, "for the long life of that queer nation."

He enumerates ten common human demands—A New Decalogue of Freedom—and under ten headings he sums up all human problems which "were anticipated and considered," he says, "by the ten commandments" given Moses on Sinai.

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J. F. S.

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W. H. L.

* * *

Pollyanna's Debt of Honor, by Harriet Lummis Smith. L. C. Page and Company. 332 pages. \$2.00.

An interesting and healthy story for girl readers. It is a continuation of the other Pollyanna books, especially interesting if you have read these others. Pollyanna has grown up and the book is more interesting for the older girl.

In this story, as well as the others, Pollyanna is a cheerful little person and helps to make life happy for everyone she meets. To be recommended to high school groups.

L. W.

* * *

Games and Plays

The Book of Games for Home and Playground, by William Byron Forbush and Harry R. Allen. Winston. 315 pages. \$2.00.

The Rainy Day Book of Games, by Wallace D. Vincent. Revell. 160 pages. \$1.50.

The first mentioned is a most complete collection of old and new games graded for every age from little children to adults. They are also classified in divisions for the home, school and religious educators. One of the interesting features is the musical score which is included with many of the dancing and singing games. The words and music still lingers in the minds of most of us, but I think that many of us have questions whether there really was ever a musical setting for many of these things. A fine book for home and church.

The volume by Mr. Vincent specializes more on things to do and make on the rainy days and other times when time hangs heavily on the children's hands. Much of its material is original with the author. It is well suited for the adolescent years, but slightly advanced for children under twelve. With the help of the parent it can easily be adapted to the younger ones.

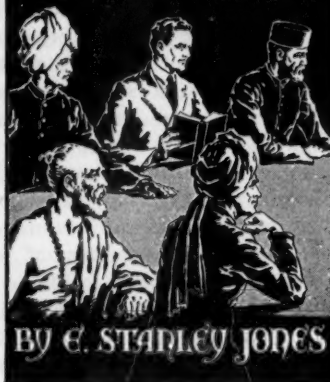
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Text: "They reported his good deeds before me." Neh. 6: 19.

CHRIST has been described in many ways. He has been called the expectant Christ, the forgiving Christ, the sinless Christ, the redeeming, suffering, tried, betrayed, healing, determined, triumphant, risen, both human and divine, tempted, attractive, inspiring Christ, and another common name is the meek and lowly. These are all true descriptions of Jesus. The character of Christ is like a gem which when turned at a different angle reflects many new phases of light. I ask you to think with me this morning of Jesus as the "Unreported Christ".

It is interesting to speculate what a modern newspaper reporter would have done with such a character. He would have given the family history dating back several generations. He would have given a complete biography of Jesus from the day of his birth until his death. There would have been no silent years had a modern newspaper reporter been assigned the task of reporting Jesus. There would have been photographs from every period of his life, cartoons showing the different interests of Jesus, and autographs would have been shown. His favorite colors, his hobby, pictures of his carpenter shop and of his tools would all have been displayed before us. But there were no newspaper reporters in that day. We have no photographs of Jesus. He is the "Unreported Christ". All the pictures that we have are the products of the imaginations of artists and many of them are very crude. Jesus came into life unheralded. He lived his life not in the limelight but in seclusion. Not only had he no press agent to report him, but he asked those whom he healed to tell no one.

We have only a fragment of his life history and his teaching. We have only a glimpse of his birth to show the humble surroundings in which he lived. We have only a glimpse of his boyhood to show the loyalty and the training which he had. Then we have no more mention about him until he begins his mission at thirty. Concerning the earthly career we have only as much as would make a short chapter in a modern story. Luke says at the beginning of his second book that he has written a former book "concerning all the things that Jesus began to do and to teach". John said if "all the things which Jesus did were written the world would not contain the books that should be written."

Let your mind roam this morning in imagination over those days of which we have no report. Think of the companions of Jesus during those years. The trials and temptations. The opportunities and disappointments. Think of the days of his ministry as well and think of the experience through which he passed during the last week. The days in the carpenter shop. The days as head of the family after Joseph died. The days in the wilderness. His contact with John the Baptist. His relationship with his brothers and neighbors. As we realize that nothing has been given to us concerning so many phases of the life of Jesus, we realize that he is an "Unreported Christ". The half has never yet been told. The reports are so meager, there is so much that we would like to know. There are so many questions that we would like to have answered. Why did they not tell us more? Why did they leave him for us as the "Unreported Christ"?

II.

That is one side of the question. The meagerness of their report is a mistake, if it is to be considered as a mistake, that never can be remedied. I have another phase of the question for you to answer this morning. Why do you give such a meager report of him? Why do you not tell people more about him? Why do you leave people so in ignorance of him? The "Unreported Christ" is not only the one whom they failed to tell more about. He is also the one whom you have failed to report. The reason the whole world is not Christian today is not because they have not told us more about Christ, but because we have not told about him. The kingdom of God waits not for more news from them but for us to tell the good news which we have. What does Jesus mean to you? What has he taught you? What comfort, strength, light, truth, friendship have you received? Would you recommend him to others as a teacher, a friend, a comforter, a Saviour? Then why do you not report him to others?

The story comes to us from Africa that a missionary was talking to a native chief one day who was hearing the story of Christ and his love for the first time in his life. The story gripped him so that he listened eagerly for a long time. Finally he said to the missionary, "How long have you white people known about this new religion?" and the answer was, "Nearly two thousand years". The African answered,

"Then I don't believe it is true or you would have told us long ago." The fact that Christ had remained so long the "Unreported Christ" made it impossible for them to believe in him.

An old man who had worked in a shop beside many Christians for many years was once asked why he was not a Christian. His answer was, "Well, I have worked a good many years with these Christians and they have never said anything about their religion to me. When anything means something to anybody they want to talk about it. Since they have never talked to me about it, it must not be worth much to them." There are scores of people in Africa, Japan, Syracuse, in your own neighborhood who are sorrowful, bearing heavy burdens, hungry, lonely, living in the darkness of sin, who conclude because you never say anything to them about Christ that he does not mean anything to you and therefore it is useless for them to look to him for light.

We have learned to study the sun through a spectroscope. We cannot look directly at the sun and study it but by means of the spectroscope we can discover the elements of which the sun is composed. Scientists discovered helium gas in the sun long before it was discovered on earth. Many people cannot understand Christ but when they see a Christ-like life, when they see humility, unselfishness, helpfulness and love reflected in a human being they understand then what Christ is like. The only way many people will ever come to know him is by seeing his likeness in you and me and in having us tell of his love, his promises, his salvation.

The Aurora, a great painting by Reni, is painted on the ceiling of the room where it is displayed. It is very difficult for one to stand in the center of the room and look up constantly to study this picture. In recent years a mirror has been placed under it so that one can study it at ease and appreciate it. There are many who want to see Jesus, want to know more about him, but cannot unless they can see him reflected in your life and mine. Will you be that mirror so that they may see him in you?

President Coolidge speaks often over the radio. When he is to give some public address we all of us would like to be there to see him and hear his voice as he speaks, but it is impossible for every one to get within hearing of his voice. As the next best thing we take the radio, tune in on the station over which he is speaking and as we listen we can hear him as well as if we were there. So many people want to hear from his own lips his invita-

tion, his promises. Will you give that message to them? Will you tell them that he died for them, that he invites them to come to him with their burdens and problems and find rest.

One of our home missionaries tells of a visit which he made to a tribe of Indians in the west many years ago. He stayed there and preached to them at different times for three days. When he was taking his departure the chief came to him and asked if he would be back next moon. The emissary said he was afraid it would be impossible. The chief then asked if he would be back in two moons, three moons, six moons, finally shaking his head the Indian implored the missionary, "Come when you can, we no hear". Not only are the Indians waiting; not only are the heathen waiting in the islands of the sea, but all around us there are scores of people waiting to know what Christ means to you. Waiting to have you carry his invitation to them. The gospel is good news, will you spread that good news here or will you allow him to remain the "Unreported Christ"?

Let us face this issue squarely this morning. I do not wish my message to be interpreted as scolding nor dictating but rather searching. Many people have said to me, "Pastor, I can not do that. I can't win people. I can't talk to people. Let me do something else." You can talk to people about other things, can you not? You do not hesitate to tell them whether you favor the northern route or the west shore. You do not hesitate to recommend your favorite gasoline. If you have discovered some new medicine which is a remedy for some ailment and you know some one else who is suffering, you do not hesitate or find yourself embarrassed to report the good news to him, do you? If he is a friend of yours, then why can you not recommend him? If you do not report him and recommend him, then by your silence you bear testimony that Christ means little to you; that the good news is not worth telling; that you do not recommend that they follow him.

On the street you will often see a young man in the uniform of the United States army. Many of them are stationed in Syracuse in the enlistment service. They are looking for men whom they may enlist in the service of the United States army. They watch the crowds carefully and when they see a young man standing on a street corner or wandering around the streets, out of work, discouraged, lonely, they put their hand on his shoulder and tell him what the army will give him and will do for him and they persuade him to enlist in army

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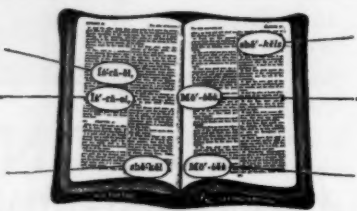
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service. If you and I have something better, can we afford to do less? If we know that people are lonely, sick, suffering, in sorrow, in temptation and lost in sin and we know that Christ can save them and give them just what they need, shall we allow them to live and to die in ignorance and sin or shall we bear them the good news? To many people today he is the "Un-reported Christ". They know nothing of him. They want to hear the good news. Will you tell them?

The way to find comfort in our own sorrow is to forget it in carrying comfort to another.

America, America, God mend thine every flaw;
Confirm thy soul in self-control, thy liberty in law.

Coming Events

Federal Council of the Churches, Administrative Committee—New York, N. Y., Feb. 24.

Department of Superintendents, National Education Association—Boston, Mass., Feb. 25-Mar. 1.

Religious Education Association—Philadelphia, Pa., Mar. 6-9.

International Missionary Council—Jerusalem, Mar. 24-Apr. 8.

International Convention of Disciples of Christ—Columbus, Ohio, Apr. 17-22.

African Methodist Episcopal Church—Chicago, Ill., May—

General Conference, Methodist Episcopal Church—Kansas City, Mo., May 1—

African M. E. Zion Church—St. Louis, Mo., May 2—

General Conference Methodist Protestant Church—Baltimore, Md., May 16—

Southern Baptist Convention—Chattanooga, Tenn., May 16-20.

General Assembly of the Presbyterian Church, U. S.—Atlanta, Ga., May 17—

General Assembly of the United Presbyterian Church—St. Louis, Mo., May 23—

General Assembly of the Presbyterian Church in the U. S. A.—Tulsa, Okla., May 24-31.

Northern Baptist Convention—Detroit, Mich., June 16-21.

Baptist World Alliance Congress—Toronto, Canada, June 23-29.

National Education Association—Minneapolis, Minn., July 1-6.

World's Sunday School Association Convention—Los Angeles, Cal., July 11-18.

General Conference of the Seventh Day Baptist Churches—Riverside, Calif., July 23-30.

Quadrennial National Convention, Evangelical League, Evangelical Synod—Milwaukee, Wis., Aug. 7-12.

National Association of Workers Among Colored People—Winston-Salem, N. C., Aug. 14-19.

National Baptist Convention—Louisville, Ky., Sept. 4-10.

Biennial National Convention, Evangelical Brotherhood, Evangelical Synod—Indianapolis, Ind., Sept. 16-19.

Convention of the United Lutheran Church—Erie, Pa., Oct. 9—

General Convention of the Protestant Episcopal Church—Washington, D. C., Oct. 10—

The Fellowship of Prayer

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REPRODUCIBLE EXPERIENCE IN RELIGION

In Nottingham, England, is the Wesleyan chapel where William Booth, founder of the Salvation Army, was converted. A memorial tablet keeps fresh in recollection the fact that there this notable friend of the friendless received his baptism of spiritual power. Naturally, the chapel has become a shrine of pilgrimage for Salvation Army leaders from around the world. One day an aged colored man in the uniform of the Army was found by the minister of the chapel standing with uplifted eyes before the tablet.

"Can a man say his prayers here?" he asked.

"Of course," was the minister's answer, "a man can say his prayers here."

And the old Salvation Army officer went down on his knees and, lifting his hands before the tablet, prayed, "O God, do it again! Do it again!"

That prayer is the touchstone of abiding reality in religion. The reproducible experiences concerning which men can pray across the centuries, in all sorts of mental settings, "Do it again!" are vital elements.

Harry Emerson Fosdick in *Adventurous Religion*; Association Press.

Sermons For Children

By G. B. F. Hallock, Rochester, N. Y.

I. THE QUARRELING QUAILS

IN India, especially in olden times, the people were very fond of relating stories. These stories they made up and would tell in the families at bed time or when they had little social gatherings. Most of the people had no books, but their minds were alert and they would invent and tell stories to each other. I have a sister who was for many years a missionary in India and she wrote me many of these stories which she said were known as folk-lore.

So, this morning I am going to tell you boys and girls one of these Hindu tales that has come down through many years from lip to lip among the people of India. This one is about the quarrel of the quails, and it goes like this:

Once there was a quail that lived in the forest. He was the leader of a flock of many thousands of quails.

At that time there was a hunter who used to go into the forest and make a sound like the cry of a quail. Then, when the quails gathered around him, he would throw his net over them and get them into his bag. In this way he earned a living for his family.

One day the leader of the quails said, "This hunter means to kill our whole family, but I know a way to get the best of him. When he throws his net over us, let us all fly together and take the net with us. Then, as soon as we are out of his reach, we can leave the net on a thorn-bush and fly away."

They all agreed to this, and the next day as soon as the net was thrown, they lifted it up, threw it into a thorn-bush, and flew away. So the hunter had to go home empty handed. This went on from day to day for many days.

At last the hunter's wife said to him: "Day after day you come home empty handed! I suppose you give your quails to some one else!" "No, my dear," replied the hunter, "I do not give the quails to any one else. The quails are living together without quarreling. When I cast my net, they carry it away and throw it into a thorn-bush. Some day they will begin to quarrel. Then I shall bring home every one of them. I am sure that will bring back a smile to your face."

Not many days after one of the quails happened to step on the head of another. "Who stepped on my head?" asked the quail in anger. "I did, but I did not mean to," replied the quail. "Please forgive me." But the quail was very angry and went on quarrel-

ing in these words: "I suppose it was you who lifted up the net the other day!" "Oh, no," replied the other, "you lifted so hard that the feathers fell out of your wings."

Just then the hunter heard them quarreling and threw his net. "If you are so strong, now lift up the net!" called one of the quails. "Lift up the net yourself!" replied the other. "Don't ask me to lift it!" But while they were quarreling and calling on one another to lift up the net, the hunter himself lifted it and emptied all the quails into a basket. Then he carried them home and made his wife smile again.

Now, think of it—that is what anger and quarreling will do. It divides people, even boys and girls. It makes them weak. It makes them so they cannot play well in their games, or work well in their undertakings. "In union there is strength." In disunion there is weakness. Quarreling makes people, little and big, very unhappy, too.

Let us learn from the success of the quails as long as they worked well together, and from their destruction when they quarreled and failed to work in unison.

Now, of course, you want a text for this sermon. All sermons ought to have texts many people think. Some think they ought to be at the beginning of a sermon; but some are satis-

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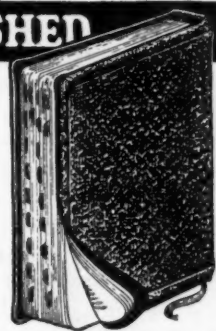
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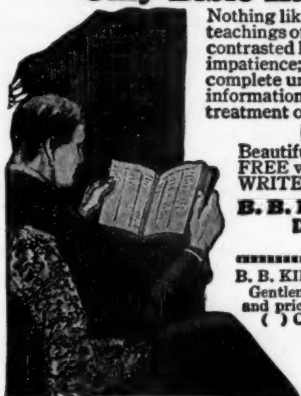
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fied to have them at the end. So here is the text for this sermon, given you at the end: Genesis 45:24, "See that ye fall not by the way." Look that up when you go home and read the story of Joseph's brethren.

II. THE CULTIVATION OF POISE

I think, boys and girls, that I have quite an unusual thought for you this morning. When I say unusual, I mean one that probably very seldom comes into the minds of young people. And I wouldn't be surprised if there are older people here today to whom the thought will be quite unusual, quite a stranger to their minds. If they like it, they may listen while I preach to you. I have noticed that oftentimes older people are most interested in stories and pictures and ideas that are made expressly for children. Isn't that strange? Well, it is so, anyway.

Suppose we try them on this, and see if they listen while you do, and understand as well as you do. My subject sounds dull, I know. This is it: The Cultivation of Poise. "Poise", what is poise? Even if we know what it is, does it not seem a strange thing to talk to boys and girls about? Poise.

Now, let us see what poise is, as I go along with my story, and also see what it means for us to cultivate it. The cultivation of poise!

There was once a man named Mazzini. He was an Italian patriot of a time about one hundred years ago. Once in comparing the characters of two men he told of watching an approaching squall on a lake. The winds blew, the clouds scudded across the sky, the rain came in fitful sheets, and the thunder rolled like artillery fire. As he stood watching nature at her stormiest, he noticed a bird, a falcon, high in the air. Now rising, now sinking, now tilting, now turning, the bird battled with the elements. At each peal of thunder he bounded yet higher aloft as though daring the storm to do its worst.

But on the shore of the lake stood a stork, tranquil, unconcerned, amidst the raging elements. Twice she turned her head to see which way the wind was coming, and turned a quarter way round to face it so it would not ruffle her feathers. With a half indifferent curiosity she glanced upward, and then, drawing one of her long, sinewy legs up under her, tucked her head beneath her wing and calmly composed herself to sleep.

Those two birds remind one of two types of people. The falcon, fighting at every turn, doubtless survived the storm. The stork, calmly waiting for it to blow over, did the same thing with less effort.

He is indeed a wise man who lets nothing disturb the even tenor of his way, who is neither depressed nor elated.

Doubtless there are people, like the falcon, who actually enjoy fighting things they don't like. But tranquil pleasures last the longest. Peaceable, friendly, tolerant folks encounter so many pleasant, agreeable adventures that they have no time or wish to flirt with trouble.

Every storm finally blows itself out. When the sun does burst through the clouds, the stork-people are in better condition to enjoy it than the falcon-folks who have worn themselves to a frazzle battling vainly with the tempest.

Under all circumstances, boys and girls, keep an even mind. Keep yourself in hand. Poise pays. It pays in conserved strength, in peace of mind, and in capacity for happiness. Cultivate it.

Now I will give you the text. It is at the end of my sermon, not the beginning, where texts are usually found. This is it: "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee."—Isaiah 23:3.

THE WILL TO KNOW THE TRUTH

Conflict, we have maintained, may be of great human value, but never when it repudiates our most previous human achievement, the will to know the truth. What is the substitute for this traditional technique of the labor fight? The outlines of it are already discernible. In a little office in Rochester, three mornings a week, representatives of the employers and of the employees in the garment trades gather together. They still sit on opposite sides of the room; and doubtless there is still a fair amount of glaring at each other. But between them, behind a desk, sits an impartial chairman chosen by both parties. The task of the chairman is to adjudicate difficulties as they come up. No sooner does an irritation arise in the shops than it is brought out into the open. It is discussed by both sides; then decided by the chairman; and the decision thereupon is in black and white for all the world to see.

Here then is a technique which stresses openness; the wish to find out and face the facts; and the willingness to devise new ways out of difficulties.

A. A. Overstreet in *Influencing Human Behavior*; W. W. Norton & Company.

Autoist: "Say, you remember that car you sold me? You said it would give splendid performance."

Dealer: "Yes, why?"

Autoist: "Well, it did all right. Climbed fences, jumped ditches, turned over and threw a wheel."—*Clipped.*

Try the uplook when the outlook is bad.

Building the Church Organ

(Continued from Page 360)

many people who crowded the German church. Thus we find the Germans at this period standing far ahead of the English and the French. The organs of Schmidt and Harris had no pedal and were voiced comparatively soft, but the German organ was strong and robust, frequently containing 32' pipes to gain the necessary volume and sonority to lead enthusiastic groups of singing people.

Silberman; "Equal Temperament"

Silberman's name should be mentioned here. His work still stands in many of the German Cathedrals. It was Silberman and Bach who worked out the system of equal temperament tuning. Prior to that all keyed instruments, including the clavichord and harpsichord, were always more or less out of tune in certain keys. The system of equal temperament tuning was one of the greatest advances in musical instrument manufacture. Another outstanding improvement was made in 1764 when Hildebrand invented the first swell, giving the organ the expressive qualities that are so musically essential.

Handicap of Tracker System and Description; Harlem Story

About 1800 or a little later, we find the instrument developed nearly as far tonally as it could ever be unless there was a radical change in the mechanical system. Most people are more or less familiar with the tracker organ, but for those who are not, I will say that it is a system of levers and bars which transfer the motion of the key to a valve under the pipes. Thus the console was necessarily connected with, or immediately adjacent to the instrument itself. Furthermore, since the organist always had to pull down the valves against the wind pressure, that pressure must necessarily be very low, otherwise the touch becomes excessively heavy. It is said of the great organ at Harlem, which was the most famous in the world at one time, that when the organist came out to play a recital he was clad in running trunks and literally had to stand on the pedal keys when the full organ was drawn. The touch was as much as 40 ounces in the bass, contrasted with the 3½ ounce touch, now almost standard.

Barker and Pneumatic Lever; Cavaille-Coll and His Advances

The first solution of this mechanical difficulty came in 1839 when Charles Spachman Barker, an Englishman, invented what is known as the Barker

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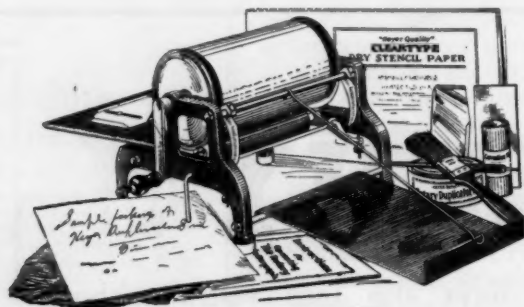
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33	4.73
34	4.89
35	5.05
36	5.22
37	5.40
38	5.61
39	5.81
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41	6.29
42	6.56
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lever whereby the wind pressure itself pulled down the heavy valves. Finding his own countrymen unsympathetic he went to France where Cavaille Coll, the distinguished French builder, readily adopted the principle in the new organ he was building in St. Denis. Cavaille Coll ushered in a whole new school of organ building, the Barker lever enabled him to use increased wind pressure and harmonic trebles, giving more regular tone to each stop. The wind reservoirs were also provided with double valves, assuring a steady supply whether all the stops were played or only a single one. This added to the instrument a new group of registers of a superior quality, an increased roundness and volume of sound.

Monuments to Cavaille-Coll's Genius; Advance of Church Composition

Cavaille Coll's work still stands intact in such well-known churches as St. Sulpice, Notre Dame, St. Ouen, Rouen, la Madeleine and St. Clothilde. In all, he built upwards of 700 organs. His instruments gave new impetus to the composition of music for the church, and out of the French school we have got such great names as Guilmant and Cesar Franck, to say nothing of the modern school of French playing which will be spoken of later more at length. Cavaille Coll also introduced a style in the French instrument the quality of absolute brilliance, hard, metallic and more or less brassy but typical of French taste. Full organ at Notre Dame sounds almost like breaking glass.

Schulze; Diapason Chorus

At the same time we find another man at work, Schulze. He brought a new conception in tone. Schulze was the first to realize the build up of the flue ensemble with the diapason chorus which is the chief characteristic of the organ. While diapasons have been used a great deal and in many different ways by other builders, Schulze treated them more scientifically and more fully developed their possibilities than any of his predecessors.

Willis' Broad Conception; Pneumatic Action; Excellence of New Mechanism

Now we come to a contemporary of both Cavaille Coll and Schulze, Henry Willis, who was born in 1821. He understood the French work and was familiar with the work of the Germans. Taking the best qualities of both and an entirely new action, the pneumatic system, whereby the console could be a considerable distance from the organ, he made the key touch very light

and absolutely even. It was not the invention of Willis' but he appreciated its possibilities and developed the pneumatic system to such a high state of perfection that it has been difficult to dislodge it in British favor by electric mechanism.

Willis' Organs; St. George's Hall

His first works of note were Gloucester Cathedral and the Crystal Palace exhibition organ which was later placed in Winchester Cathedral. From these two organs he derived a reputation sufficient to cause him to be awarded the contract in 1859 for St. George's Hall, Liverpool, which is today one of the finest instruments in the world. To his contemporaries a wind pressure of 4" was considered enormously high. To Father Willis 22" was not too much in St. George's Hall. Mr. Ernest Skinner on hearing this instrument decided that he would model his American work along these lines. It is simply one example of the tremendous advance that Willis made. Besides the tonal development he added many mechanical improvements, including the combination pistons which we are accustomed to seeing between the rows of keys, thus giving the player a really flexible way to handle various tone colors. Henry Willis blended together the qualities of his predecessors with the plentiful supply of sound judgment and excellent engineering ability. Being an organist himself he always thought of things from the standpoint of the musician.

St. Paul's Cathedral

Undoubtedly the masterpiece of this period was St. Paul's Cathedral, which his grandson had recently rebuilt and electrified. It is a monumental work, and a credit to Willis that he never lost the good taste and knowledge of what was appropriate to do in such a dignified edifice. While the organ is very large, containing some 80 stops of 61 pipes each, it contains very little orchestral imitations, although Willis was thoroughly familiar with these tone qualities; and many of the departments contained no tremulants at all, a sort of Gothic severity to the whole thing. Willis died in 1900, after ushering in what we may consider the modern era.

Robert Hope-Jones; Electric Action; Value as Propagandist

The most striking characteristic of the present time perhaps is the electric mechanism, or the electro-pneumatic action. No mention can be made of lever whereby the wind pressure itself

(Continued on Page 401)

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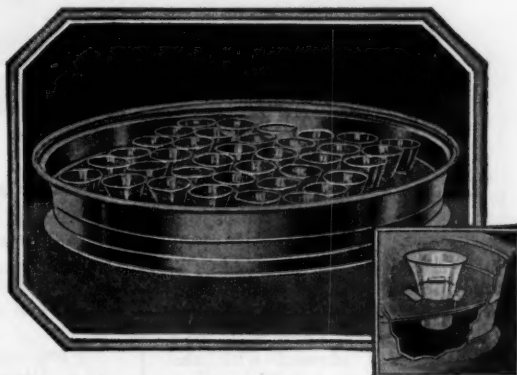
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Let's Get Together

One dollar will be paid for each tip used in this department. Send in yours. Those not found acceptable cannot be returned so authors are advised to keep carbon copies.

A Desk File

Frequently the minister feels the need of a filing system. A very convenient and inexpensive filing cabinet may be made by utilizing the large desk drawer into which card board boxes are inserted on edge. Substantial Hosiery boxes, of a standard size (6 x 9 3/4) may be secured at any dry goods store. 27 of these will just fit the large drawer of a standard size desk. Typewritten labels can easily be pasted on the ends of these boxes, indicating what the particular box contains. Thus sermons, addresses, and sermons in the making, may be filed. Other boxes contain materials on every member canvass, stewardship, every member group plan, evangelism, illustrations worth using, men's work, boys' clubs, young people's organizations, etc.

The minister with such a file has his materials right at hand and readily available, and he saves many minutes of searching for pamphlets, etc. which he knows he has somewhere.—Lyman N. Lemmon, Minister, Dry Run, Penna.

Appreciation Day

Twice a year we hold what is known as "Appreciation Day". On these days the members of the church and their friends are handed two envelopes as they leave the church by the ushers. It is church stationery and therefore makes a good advertisement for the church doing it.

One letter of gratitude and appreciation is to be written to some member or organization of the church that has been an inspiration and help to them.

The second letter to be written to somebody outside the church who has likewise been a source of helpfulness to them.

The service proves to be a source of good both to the church and its membership. Of course, it is wise to preach on some theme pertaining to the day, such as "The Art of Expressed Appreciation".

T. S. Cleaver.
St. John's Mich.

(\$\$ Tips continued on page 402)

Altar Floral Offering

Flowers on the church altar are always desirable, but the average small church can hardly afford to provide them each Sunday. To overcome this expense a committee of three ladies solicits the members and friends of the church to provide an offering in honor of a dear parent, usually the mother or in memory of some dear dead, as a testimony of love. The offering becomes the property of the giver at the close of the evening service or as is frequently done here is sent to some shut-in.

When the gift is solicited the name of the donor is posted on a card in the church lobby, a second card is kept in the pastor's study that he might make mention of the gift in the bulletin on the Sunday presented. At the same time

the name is written on a postal card which is mailed on the Tuesday preceeding the Sunday of presentation. This card is to remind the donor that the next Sunday has been reserved for their gift. In that way the church is never without an altar floral offering. Easter Sunday, Mother's Day and Children's Day are reserved for group offerings in our church.

Card for lobby and pastor study.

Postal Card Inscription

Dear Friend:

This will remind you that we have reserved next Sunday.....for your floral offering in the church.

The Altar Floral Committee.

Chairman.

A. M. Krah, Antioch, Ill.

ALTAR FLORAL OFFERING FOR 1928

Sunday Nearest		Name of Donor	Given in honor or memory of	Birth	Death
JANUARY	1	Mr. W. J. Smith	His wife		
	8	Miss Agnes Jones	Her mother—73rd Birthday		
	15	Mrs. L. O. Bright	Her son died July 10, 1926		

Building the Church Organ

(Continued from Page 399)

this without giving full credit to Robert Hope-Jones. While Hope-Jones did not actually invent the electric action, it really being the invention of a Frenchman, Peschard, he did nevertheless make it thoroughly practical and added such a wealth of material for the organ builders to consider that it was only within the last few years that what is of value and what is dead wood has been sifted out. Tonally, he added many new elements; in fact he founded a complete new school, that of the theatre organ or unit orchestra. Without going into technicalities, it is sufficient to say that it isn't possible to look at the modern organ, especially the console, without seeing some way in which he has changed it or made improvements. Perhaps his greatest value has been that of the propagandist, keeping organ builders out of a rut. The same might also be said of the organists, but above all Hope-Jones stimulated a tremendous amount of public interest.

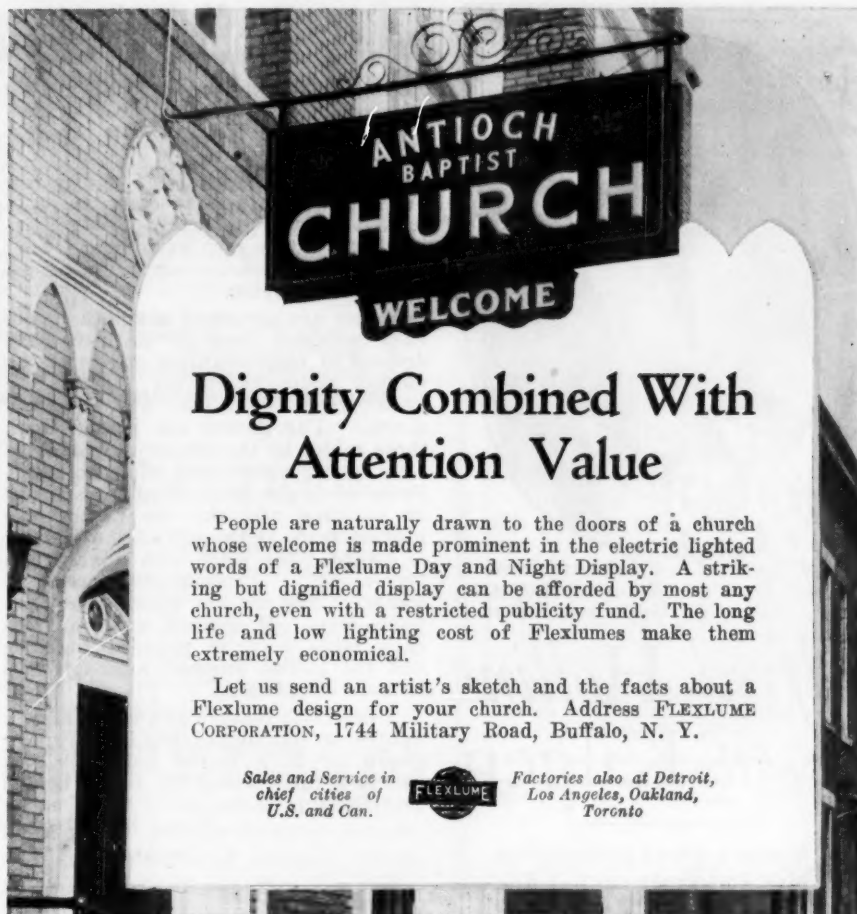
Hope-Jones has been much more influential in America than in any other country, principally because of the lack of traditions and the not too great excellence of the early American builders with the single exception of Hilborne L. Roosevelt, who really had very solid high churchly ideals. Hope-Jones came to America in 1903 and was a sensation in this country, there being nothing to act as a regulating influence, his peculiar methods became a fad. As a result it is only within the last six years perhaps that consistent ideals have sprung up according to an increased dignity to church instruments and increased jazziness in the theatre. Prior to that there had been too free mixing of the styles.

This is readily understood when we examine the tradition of the American church music. On one hand, there is the Bach influence in Germany, the Reformation Schools, music that had become an integral part of the Teutonic religious life.

There are so many travellers along life's weary way,
If any man can play the pipes, why let him play.

And I say unto you, ask, and it shall be given you. For everyone that asketh receiveth.—Luke 11: 9-10.

We are not here to play, to dream, to drift,
We have hard work to do, and loads to lift.
Shun not the struggle; face it! 'Tis God's gift, be strong!



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Oh come, desire of nations, bind all peoples in one heart and mind; bid envy, strife and quarrels cease; fill the whole world with heaven's peace.

The only money we can take with us when we leave this old world, is the money we have given away here to help others.



Alfred Hollins,
Musical Doctor, F.R.C.O.
Edinburgh, Scotland.

Alfred Hollins says of the Kilgen

"It was a great pleasure to give a recital on your fine Organ in the Third Baptist Church, St. Louis. The voicing throughout is good and even, and the action very prompt in both attack and release. I am also very glad to have had the opportunity of trying some of your smaller instruments, and I find the same care bestowed on every detail of these as well as in your larger and more important ones."

(Signed) Alfred Hollins.

It is interesting to note that Mr. Hollins, like many another famous organ master, was particularly impressed by the uniformity of tone and quality in *all* types and sizes of Kilgen Organs. For, in the least as well as the greatest, there is but one Kilgen quality—the best that three centuries of organ-building has taught.

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A Progressive Mother-Goose Party

An agreeable departure from the conventional in the social evening program may be in the form of a progressive Mother Goose party.

A number of children's games are purchased, (at a cost of from ten cents to a quarter), preferably ones requiring four players such as fish pond, king high etc., and consuming ten to fifteen minutes in playing.

Tables are arranged about the room each presided over by an attendant dressed in representation of one of the mother goose characters: Little Boy Blue, Miss Muffet etc., who keep the scores. The games are played upon these tables by the guests in groups of four which move from table to table. Score cards are given to each guest upon entering and the one having the highest score at the end of the evening is awarded the prize with appropriate "ceremony". Participants may be awarded five or ten points for each game won. If desired winners from each table may be grouped together and the games proceed, although this is more complicated.

A desirable feature of a social of this nature is its adaptability to any age group or to a mixed gathering. Its use as a farce social for adults brings gratifying results.

Louis M. Case,
Leesburg, N. J.

Making a Note of It

When Bishop E. H. Hughes addressed a group of deans of summer schools of theology of the Methodist Episcopal Church at Evanston, he referred to the pastor and his relation to young people. Then he told a little of his own habits when pastor. He wrote a personal note to every boy or girl graduating from the grammar school, to each young person graduating from the high school, and also to each one who left home for college. He had the dates of the birthdays of the young people, and also sent a personal greeting to each one on his or her birthday anniversary.

Sometimes very unique and interesting replies were received. But Bishop Hughes expressed the opinion that no work which he did as pastor was more important or fruitful (or enjoyable) than this.

Evidently the forty-five pastors present were impressed with the value of such methods, for practically all made a note of what the bishop said relative to this feature of his pastoral activity. If it were a good idea for him to carry out, why is it not for others?

William J. Hart,
Utica, N. Y.

Robinson Crusoe's text: Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.—Psalms 50: 15.

William Penn's text: This is the victory that overcometh the world, even our faith.—1 John 5: 4.

Love is the hammer that will break the hardest heart.—Marion Lawrance.

An Experiment in Lenten Reading

Just before Lent, 1926, the rector of St. Paul's Church, Winston-Salem, N. C., distributed cards in the pews with the following printed on them:

During Lent I would like to read a book on the subject indicated below:

Life of Christ
Life of St. Paul
Bible and Evolution
Church History
Church Doctrine
Task of the Church
Business of Missions
Church School Work
Social Service
Devotional Life
Message of the Episcopal Church to the Man of Today

Name

Address

Without any campaign to induce the people to read books on the subjects suggested, fifty-two signed the cards. The books were provided from the rector's library and some were bought from his discretionary fund.

The rector had a conference with each one who signed a card, and lent a book which he thought would suit best. For instance, on Bible and Evolution, some were given Thompson's *Science and Religion*, others read *I Believe in God and in Evolution* by Dr. Keen, while some read the booklet by Dr. Stewart, *Evolution a Witness to God*. Some filled in the blank space and asked for books on special subjects, such as young people's work. One person, a university graduate, wanted something on the Oxford and Anglo-Catholic movement. Bishop Gore's little book was given as a "starter." After the book was read, it was returned with a note expressing surprise and horror that he would advise the clergy not to teach the doctrine of the Immaculate Conception. The rector soon found that this parishioner had confounded the doctrine of the Immaculate Conception with the doctrine of the Virgin Birth. Imagine Bishop Gore not being orthodox!

An interesting development of this reading has been that a number of those reading books liked them so well that they have purchased them for themselves. Some of the fifty-two who signed the cards read several books during Lent.—From *The Living Church*.

The *Busy Church* is the one that holds most of interest for young people. Gain their interest with

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Fairy Stories For Sermons

By William L. Stidger, Kansas City, Mo.

Those of us who enjoy with our children the wonderful stories of imagination and dreams which make up the child literature will be glad that Dr. Stidger has found a use for them in sermonic construction. We are all children at heart. When a minister speaks the language of these stories adults listen. They know what we are talking about.

Author of *God is at the Organ*, *Finding God in Books*, etc.

I KNOW a few wise preachers who have discovered a secret; who have opened up for themselves and for their audiences a gold mine of sermonic illustrations and suggestions which have a direct appeal to adults, and that rich field is found in the children books.

We are all children at heart and the average age of the average audience in the United States is such that a child's tale, a fairy story will make a stronger appeal than an illustration from history, science, or life.

I have watched such effective preachers as Dr. Lynn Harold Hough, pastor of Central Methodist Church, formerly president of Northwestern University, and Dr. Halford Luccock use the fairy stories in a tremendously effective way both for illustrations and for source.

Take *Alice in Wonderland*. It is like a gold mine in its sources of appealing illustration. Take the case of Alice who ate the biscuits which made her grow and grow and grow. Dr. Luccock calls attention to this fairy story scene in his preaching. Alice and the queen were watching a game and suddenly Alice began to grow and grow, until she began to push the queen off of the bench on which they were both sitting. The queen protested and

asked Alice what was the matter. Alice told her that she had eaten a biscuit which made her grow and the queen turned on her and said: "Well, you can't grow in here!"

Dr. Luccock applies that phrase to the spirit of some types of churches and colleges which say to children and to youth, as well as do some parents, teachers, homes and schools: "Well, you can't grow in here!"

A certain type of public spirit says to youth: "Well, you can't grow in here!"

I use that particular illustration of my thesis to demonstrate the possibility of sermonic illustration for preachers; illustrations that will appeal to grown-ups even more than they will to children.

Alice in Wonderland has hundreds of such illustrations in it which will repay the average preacher for reading it again.

The story of *Cinderella* is rich in sermonic illustrative material because it carries within its lines some of the most universal of all human experiences. *Beauty and the Beast* is one of the strongest sources of illustrative materials for adult sermons.

I have found each book of *The Wizard of Oz* series, as I have read them to my child, productive of the most potent and appealing illustrations for my sermons. I illustrate what I mean.

Little Tip in the *Wizard of Oz* hated the old witch, Mombi. She was unkind to him.

One day the old witch heard of a magic powder that an old male witch had for sale in a nearby village and went to purchase some of it. While she was away Tip fixed up a Pumpkin Man to frighten the old witch with when she should return home along a certain pathway.



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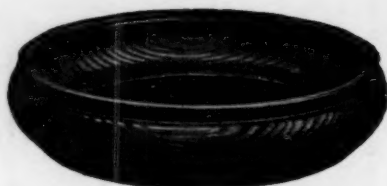
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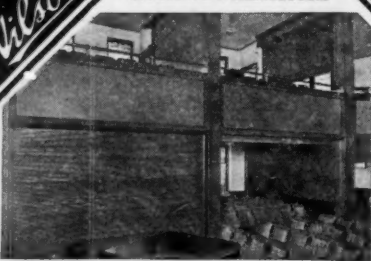
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He hollowed out a pumpkin for the head. He stuck that head on a small tree which he cut down leaving branches for arms and legs. It was a grotesque looking thing when he got through. He put it directly in the path of Mombi.

Tip hid behind the hedge to see her fright. Soon she appeared mumbling to herself. She was not certain that the magic powder would work and she was thinking about that, walking with her head down, when suddenly she came face to face with the Pumpkin Man. She jumped back in fright and screamed. That delighted little Tip. But suddenly the old witch had a brilliant idea. She saw that the Pumpkin Man was lifeless and inanimate. She would test her magic Powder for it was supposed to make anything on which it was poured come to life even if that thing happened to be inanimate. So she slipped up to the Pumpkin Man cautiously and sprinkled some of the magic powder on his head. Then she stepped back to see what would happen.

Suddenly the Pumpkin Man began to dance, and turn his head from side to side, and to leap from side to side in the pathway.

Then a wild shriek of delight from the lips of the old witch, Mombi, cut the air. "It works! It works! He lives! He lives! It works! It works!"

The magic powder had done its work.

So the magic powder of books, of the spirit of Jesus Christ in human life will give new life, new inspiration, new dreams, new vision to dead and senseless human clods if we sprinkle the magic powder of books and Christ and the church on them.

This is a demonstration of what I mean when I say that the Oz books which I read to my child are rich with illustrative material. I hardly read a page of these Oz books that I do not stop to turn a leaf down or to mark with my pencil a striking illustration which I want to use in a sermon. I find that these simple illustrations, which appeal to little children, appeal also to the fathers and mothers of these children.

The fairy stories are great untouched gold mines of sermonic suggestion and illustration to the preacher who will dig into these lodes of gold. Now and then he will find perfect nuggets for his pains; nuggets which will make people go home from his preaching, saying: "Was not that a great sermon this morning, particularly that beautiful illustration about 'Alice in Wonderland'? Why, I remember reading that when I was a child. I like that sermon!"

Strange as it may sound I have garnered some of the most beautiful illus-

trations for sermons from such books as *The Book of Life*, *The Book of Knowledge*, and *The Book House*, each of which comes in sets. These sets are books for children. They are full of stories that interest the child mind. All of these stories of fact and fiction are briefly told. They are compact. They are simple. They are dramatically put.

I was never more sincere than I am when I say that I have found these three sets of books for children the most fertile and popular sources of illustrations for grownups. Adults are captured by a simply told tale from some fairy story.

Perhaps if I needed some buttresses for this cathedral of a thesis, I might simply refer to the way in which *Peter Pan* both on the legitimate stage and in the motion picture captured the heart of America, particularly in those days when Maude Adams came to the footlights and made her immortal plea for the world to believe in fairies. Children and adults alike were captured by that drama from fairyland.

Maeterlinck's *The Blue Bird* was also a fairy story which captured the hearts of adults and children alike, as was *The Chanticleer* by Rostand. I merely cite these three great adult fairy stories to prove the thesis that the things which attract children will also win the hearts of grown-ups.

I have watched several great American preachers. I have tried to analyze their power. I have come to the conclusion in the case of three or four of them that they have learned the secret of finding the way to adult hearts through the windows of the use of fairy stories.

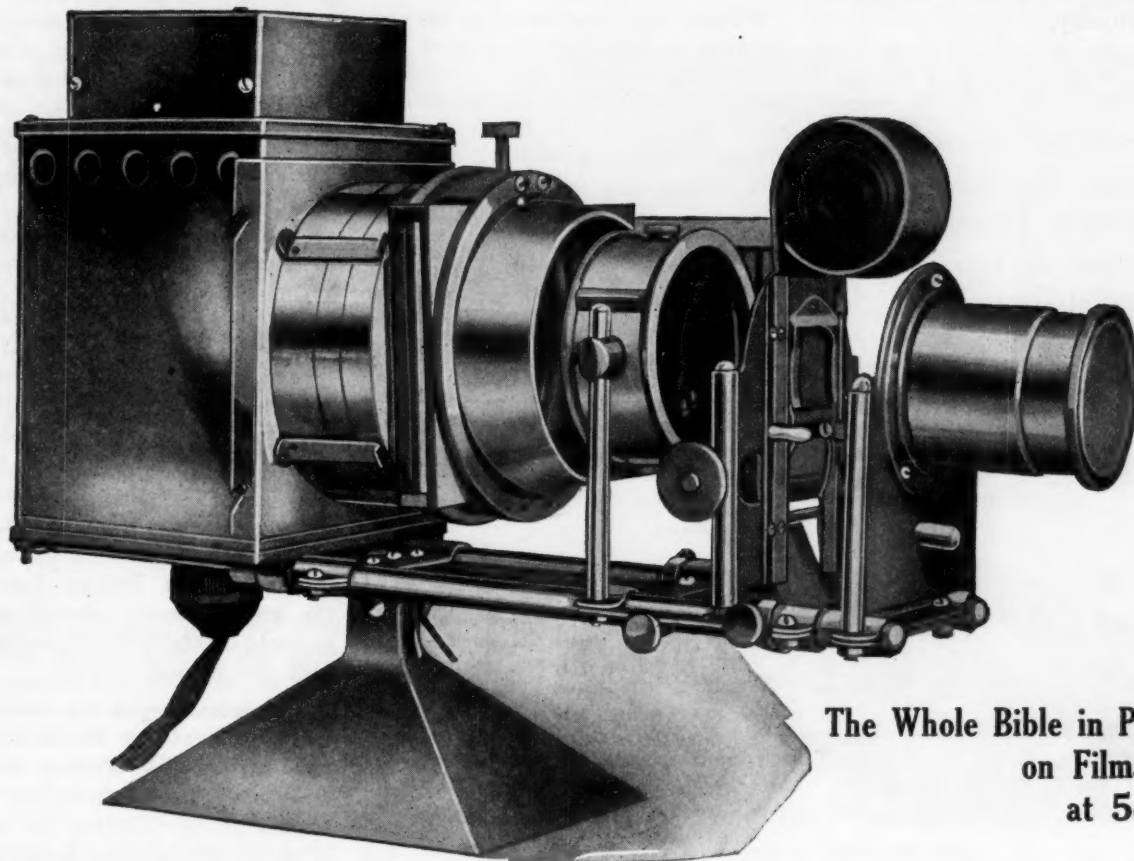
THE WAY OF UNDERSTANDING

On Morningside Heights in New York City is a structure called the "International House." There—if the reader is not Nordically squeamish—he may dine with men and women of more than forty nationalities. He may sit in the lobby and discuss Omar Khayyam with a Persian, or Lao Tze with a Chinaman, or Ghandi with a Hindoo. It is, as it were, an "asylum of refuge" from the furious racial prejudices of the everyday world. Does it bring social disaster? It is too soon to predict what this, and other places like it, are to mean for our race rationalizing world; but for those who have grown the habit of meeting men and women of other colors on a level of personal equality, the experiment is a challenge to our traditional ways of handling the conflict of race. It is a deliberate effort to face the conflict by understanding the other party and, through such understanding, working out a new relationship.

H. A. Overstreet in *Influencing Human Behavior*; W. W. Norton & Company.

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Witherspoon Building
PHILADELPHIA, PA.

What Follows The Sermon?

By the Rev. W. J. Thompson, Hilo, Hawaii

"Now it came to pass when Jesus had ended these sayings—"Matthew 7:28.

Dr. Moffat translates this verse—"When Jesus finished his speech;" and Prof. Goodspeed's translation reads—"When Jesus had finished this discourse."

Whether we choose the old or the new versions of the New Testament the words lead us to the same conclusion, namely, when Jesus ended his sermon something happened! What happens after the sermon nowadays?

A sermon may be adorned with all the arts of oratory, it may be beautiful and brilliant with the witchery of words, but if it fails to bring light to those in darkness, and hope to those in despair, if it omits the call of Christ to sin-stained souls, then, in spite of

a poor miserable failure! "Now it came to pass" after the sermon—what came to pass? Three men walked home after morning service discussing the preacher and his message. The first said, "Our preacher can dive deeper into the truth than any man I know." "Yes," remarked the second, "and he can stay under longer." "True," exclaimed the third, "and he comes up 'drier' than anyone I ever heard!"—A sort of 'clerical submarine.'

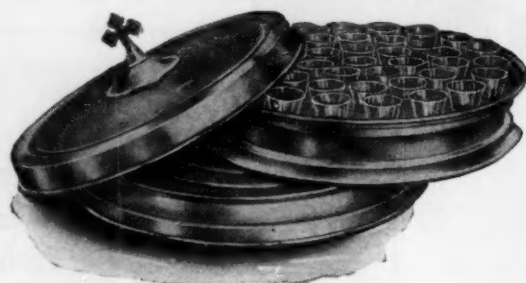
I do not forget that no one method will suit all preachers, any more than it will appeal to all minds. But the same spirit of the living God is needed to animate and make effective all our varied methods of preaching the gospel of Jesus Christ. A Canadian writer tells us—"A great deal of our modern preaching fails of all spiritual result because it is passionless. Hundreds of men preach every Sunday, and preach well, but nothing happens! Why? Because they lack evangelical passion. It is a fatal defect." "Beware of losing your enthusiasm," exclaimed Bishop Phillips Brooks, and the great Bishop's admonition should be noted carefully by all preachers who seek the highest results.

This is not a plea for emotionalism. Dr. Gilroy, of the Boston *Congregationalist*, writes—"We may justly distrust mere emotionalism, but nothing that is wholly Christian can be devoid of strong emotion and sound passion." My friend is right. Jesus was "moved with compassion," and Paul "felt his spirit stirred within him." And that is part of the preacher's necessary equipment. Moreover the finest culture and the highest intellectuality are not foreign to the spirit of Christian evangelism. The fact is, the best preaching can never be done by fervent ignorance or cold, passionless culture. Consecration and intelligence are both needed—with an abiding passion for souls uniting these two in holy matrimony! A certain preacher tells of a friend who said to him that he did not know whether to recommend him to put more "fire" into his sermons or more of his sermons into the fire, but something should be done, immediately, one way or the other! Dean Charles R. Brown declares—"If I should ever get so used to preaching that I could enter a pulpit without feeling a deep sense of holy privilege I should know the

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Glasses to fit trays Nos. 2, 6, 10, gold rim, doz. 1.60

Extra plain glasses to fit Dietz trays, doz. 1.20

THE SNETHEN PRESS

613 West Diamond Street

N. S. Pittsburgh, Penna.

time had come for me to quit!" Dr. S. P. Cadman informs us that "Every sermon should be preached with a view to the salvation of souls. For what else is the free utterance of clear thinking about the gospel intended? And why should the asset which is so highly prized in the legal profession be so consistently avoided in the ministry? How long will Protestantism endure this deferred payment of the preacher? Some ministers retain a semblance of their former ardor by dividing their hearers into the sheep and the goats! The former are supposed to appear at morning service—the latter to come forth at night! It has been my experience that not all the sinners tarry until evening, and not all the saints are present in the morning! Preaching which adds to the church such as shall be saved is the pre-eminent need of this age."

"Now it came to pass when Jesus had ended these sayings—"Behold there came a leper and worshipped him, saying 'Lord if thou wilt, thou canst make me clean,' and Jesus put forth his hand and touched him saying 'I will; be thou clean.' And immediately his leprosy was cleansed."

After the sermon—surrender and salvation! After the sermon—cleansing from sin, and companionship with the Saviour."

Dr. James I. Vance affirms—"This is the test of the sermon, not what the newspapers said about it the next morning, but did it get its man? Did any sin-sick soul come saying, 'What must I do to be saved?' There is no joy comparable to the knowledge that God has used us to change the destiny of a human life, and make one who was lost become safe forevermore in Christ."

My dear friend Dr. G. A. Gordon of Boston, states, "The cry that the pulpit has lost its power is old and idle. Faith as a grain of mustard seed, moral passion, and the breath of humanity in the preacher will raise from the dead any pulpit in the land." Dr. Paterson Smyth writes, "One hears silly talk about the sermon having lost its hold upon men. Don't you believe it. The average listener will gladly heed a real man with a real message."

The editor of *The Congregationalist* states that "The disparagement of the pulpit and modern preaching arises largely from a lack of primary emphasis in the church upon salvation—upon the ministry of the gospel as a redemptive message. The recovery of the place and power of the pulpit will not come by mere pleas in its defense, or by protesting against the encroach-

ments of ritual. It will come only as the pulpit is recognized as a high and holy place which the minister enters as the ambassador of God." Bishop W. F. McDowell tells us, "There will always be an old and new theology—old learning and new learning—but the real test will be bringing men to God for their redemption."

"The world is weary of new tricks of thought
That lead to naught!"

Sick of quack remedies prescribed in vain

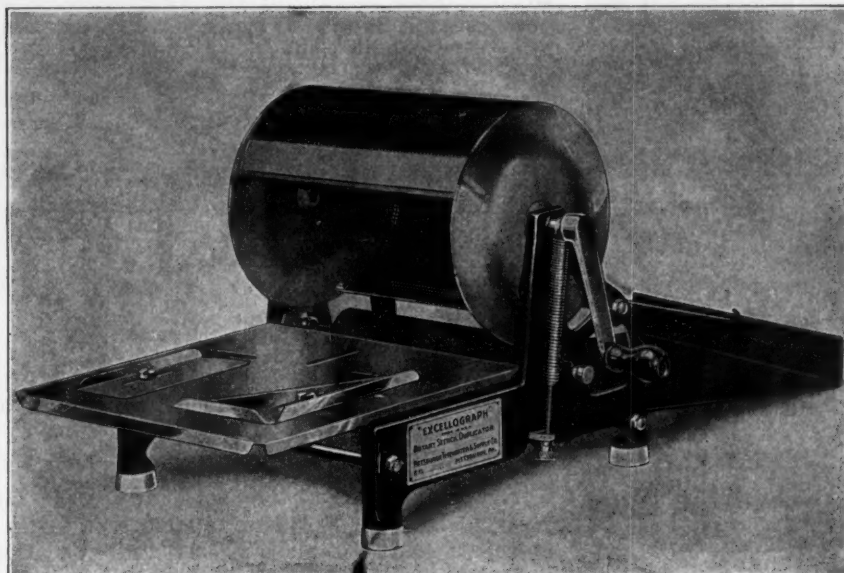
For mortal pain!

Yet still above them all one figure stands

With outstretched hands—

'Come unto me and rest,
Believe me and be blessed!'"

God help all preachers to proclaim the redeeming Christ, and we will have good reason to praise him for what follows the sermon!



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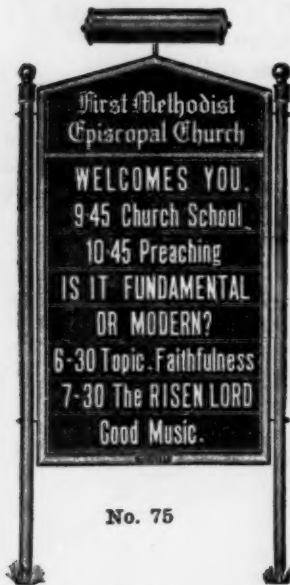
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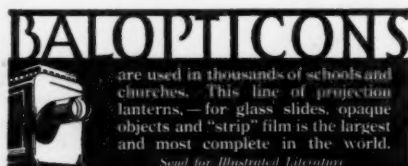
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"GOOD BYE, GOD BLESS YOU"

I like the Anglo-Saxon speech
With its direct revealings;
It takes a hold, and seems to reach
"Way down into our feelings.
That some folks deem it rude, I know,
And therefore they abuse it;
But I have never found it so;
Before all else I choose it.
I don't object that men should air
The Gallic they have paid for
With "Au revoir," "Adieu, ma chere,"
For that's what French was made for.
But when a crony takes your hand
At parting to address you,
He drops all foreign lingo and
He says: "Goodbye, God bless you."

This seems to me a sacred phrase,
With reverence impassioned;
A thing come down from righteous days,
Quaintly but nobly fashioned.
It well becomes an honest face,
A voice that's round and cheerful;
It stays the sturdy in his place,
And soothes the weak and fearful.
Into the porches of the ears
It steals with subtle unction,
And in your heart of hearts appears
To work its gracious function.
And all day long, with pleasing song,
It lingers to caress you;
I'm sure no human heart goes wrong,
That's told "Good bye, God bless you."

I love the words, perhaps, because
When I was leaving Mother,
Standing at last in solemn pause,
We looked at one another;
And I—I saw in Mother's eyes
That love she could not tell me—
A love eternal as the skies,
Whatever fate befell me,
She put her arm around my neck
And soothed the pain of leaving,
And though her heart was like to break,
break,
She spoke no words of grieving,
She let no tear bedim her eye,
For fear it might distress me;
But, kissing me, she said good-bye,
And asked our God to bless me.
—Eugene Field.

THE CLOUD OF WITNESSES

I treasure a story that lingers in memory from boyhood. The team was due to play an important match on Saturday. Determination to win was strong in every breast. Early in the week of the contest the father of a lad who was largely the hope of his side died. How would this affect the lad? Would he come forward on the day after the funeral and take his place? All wondered. The lad did appear, and played with skill, surpassing all former performances. He received the cordial congratulations of his comrades. 'How did you play so well after all you have been through?' they asked. 'Ah,' said he in tones of pulsing emotion; 'you know my father was blind. He died this week. To-day is the first time he would be able to see me play, so I did my very best.' I think the boy's theology is sound. The New Testament at least supports it. 'Seeing we are compassed about by so great a cloud of witnesses, let us lay aside every weight, and the sin that doth so easily beset us.' The departed are not without interest in us.

W. E. Blackburn in *Invincible Love*;

The Junior Congregation

(Continued from Page 380)

its membership is a few short of a hundred, they have undertaken the support of a boy in a missionary school. Undoubtedly if an offering is taken, duplex envelopes or some other kind of envelopes should be used to encourage systematic giving for the work of the church and for world Christian enterprises.

In conclusion it might be said that the tendency at the present time is to make the junior congregation program an extension of the Sunday-church school program. Usually the opening exercises of the church school or Sunday School are not sufficient to make a worth while worship service so a more nearly complete worship service in which the children may take some part certainly ought to help them in their religious development. The facts that the Bible material learned in the church school is being used in the junior worship service, and that the members of the church school constitute the congregation of the junior church, help to support the statement that the junior congregation program is a continuation of the Sunday-church school program. Since we are greatly in need of additional time in order to give to the children their rightful religious heritage, it is apparent that this extra program of worship with its supplemental work will make more available time for religious culture. At the same time we would cultivate the habit of church going, and also develop a real religious experience and growth in the worship service. In a few years of experience, one church has found "that the young people are more reverent in their worship and more faithful in their church obligations." The youth have an "inbred desire for regular attendance at church on Sundays." Look at the idealism of one junior church. "An old line runs—

'Hitch your wagon to a star;
Keep your seat, and there you are!'

Our star has five points:—

Attendance average of one hundred
A vested choir
Every child a giver
A more worshipful atmosphere
A more beautiful and helpful service."

This idealism certainly should aid the children in a growing religious experience. The aim and purpose of the junior congregation in developing a real attitude of worship and in cultivating a sense of responsibility is indicative of the fact that it is a most worthy program for the church to pursue.

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MORAL FIRMNESS IN A FATHER

Principal Stearns of Andover tells of another boy dismissed from school for a palpable fault. He was one of three brothers—all star athletes. The brothers rose in wrath and said they would go, too. The principal acquiesced. The three got part way home and wired father for needed funds. Instead, the father came and met the boys and all four went back to Andover. They filed into the principal's office. The conversation was something like this: "So you've fired my boy?" "Yes!" "And the other two want to leave with him?" "Yes." "Well, I'm here to say the other two will not leave

school, and to say further that if you had not fired the one I'd have taken all three away myself." Another question which has never been answered—Why should any one wonder that all the sons of that man made good?

Judge Franklin C. Hoyt, through whose court ten thousand children pass each year, says that we are faced not with the problem of delinquent children, but with the problem of delinquent parents. "The fathers have eaten sour grapes, and the children's teeth are set on edge."

James Austin Richards in *The Sufficiency of Jesus*; George H. Doran Company.

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WHO WAS TO BLAME?

Do you happen to remember O. Henry's story of "Liz?" It isn't so different from many which court records and social workers might disclose. He tells, in his inimitable style, of a man, —redhaired and unshaven,—who sat by the window one evening in an East Side tenement, smoking a pipe and reading a paper, when Liz, a timid child of twelve, came up to him and said, "Papa, won't you play a game of checkers with me if you aren't too tired?" But the father was indifferent and he thought he *was* too tired; so he told her, in spite of what her mother said, to "go out on the sidewalk and play with the other kids" if she wanted to be amused, and not to bother him. Out onto the crowded street, where "Satan sets up his recruiting office," Liz went, for, as she said, "there was nothin' doin' for her at home." At first she just sat on the doorstep and watched the lights and the people going by, but soon the gang leader came along and became infatuated with her, and by and by they were engaged, and as time went on, Liz, with the help of his knowledge, learned more and more of what the streets had to offer. And one night, the "Kid"—for so the gang leader was called—decided "to teach Liz a lesson," and instead of taking her, he took the East Side belle, Annie, to the dance which was given monthly by the gang's club. It was more than Liz could bear. She drowned some of her sorrow in the whiskey she knew only too well how to get, and she too decided to go to the dance. But she went with a knife in her hand, and just as the "Kid" came on to the floor, she made good her boast that she'd "cut out his heart"—and then she ran for her life—out on to the rotting pier, and "the East River took her to its bosom."

And when she was brought into court on the other side, the one who judged acquitted her, for "The Guilty Party" was still on earth sitting by the window in an East Side tenement, reading the paper and letting his children play in the streets.

John H. Finley in *The Debt Eternal*; Missionary Education Movement.

Unselfishness is the golden key which unlocks the door to happiness. It takes the place of rules. Emerson said: "The only way to have a friend is to be one."

Pull

Baa, Baa, Black Sheep,
Have you any pull;
Yes, sir—yes, sir—
And that's no bull.
My uncle by marriage
Has a cousin named Hank
Who's fourth assistant teller at
The Corn Exchange Bank.

"Life".

THE PASTOR SAYS By John Andrew Holmes

A child enters your home and for twenty years makes so much noise that you can hardly stand it. Then it departs, leaving the house so silent that you think you will go mad.

The Truth

Only a short time ago the editor of a paper in Indiana grew tired of being called a liar and announced that he would tell the truth in the future and his next issue contained the following items:

"John Benin, the laziest merchant in town, made a trip to Beeville on Monday.

"John Coyle, our groceryman, is doing poor business. His store is dirty and musty. How can he expect to do much?

"Dave Conkey died at his home here Tuesday. The doctor gave it out as heart failure. Whisky killed him.

"Married—Miss Silvia Rhoades and James Collins last Saturday at the Baptist parsonage, by the Rev. Gordon. The bride is a very ordinary girl who doesn't know any more about cooking than a jackrabbit and never helped her mother three days in her life. She is not a beauty by any means and has a gait like a duck. The groom is an up-to-date loafer. He has been living off the old folks at home all his life and not worth shucks. It will be a hard life."

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The Happy Months Of Spring

By Richard K. Morton, Boston, Mass.

Here are church programs which will make the months still more happy. There are many special days which you can utilize to preach the gospel of community service and good will. Each program here suggested comes from the experience of some church organization.

SPRING often finds the church program somewhat depleted in fresh suggestions for plans which will effectively promote the church work. Without proposing one plan as a cure-all for any church problem, and without commenting unduly upon them, I want to devote this article almost exclusively to outlining a few plans which might be found useful in some churches, after they have been adapted and elaborated so as to meet more exactly the local situation.

1. A May day party. Many of the young people's organizations may be interested in converting this event into a fair on the church lawn, if possible. As the feature of this program, they might present sketches or pageants based upon the fairy lore of different countries. The coming of May calls attention to all the beautiful flowers and the elves and sprites with which mythology has often associated them.

There is no reason why church organizations should not present some of these charming legends of the past. The small children would naturally have a large part in this program. In order to find out about these legends and the mythology and fairy lore the young people would be directed to a very profitable type of research work and study. I have always wondered why more of this material has not been used for spring programs in the churches. The mere suggestion of the plan ought to be sufficient to create a good many plans useful for the local church. We concentrate too much upon Children's Day and other such days set apart for the children's programs. We ought to broaden their background of instruction by introducing all these beautiful elements from other sources.

As adaptations of this program one might have a "rainy day" meeting for April. This, too, could be a fair, and if held out of doors on a day of sunshine it would be all the more quaint to have all the decorations suggest rain—umbrellas and canopies over the booths, etc. A very effective dramatic sketch could also be arranged by featuring "rainy day" costumes.

A program held on the day when the sun crosses the line to come northward (the summer solstice, March 21)

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might also be arranged, with appropriate decorations and addresses. In districts where it is possible an all-day program should also be the feature on the longest day of the year, June 21. Perhaps one organization in the church could be given charge of such programs in advance and work up special features for them.

2. A patriotic program. On or near April 19 or Memorial Day the church has a good chance for having a fine program. There are many colonial costumes and plays which are suitable for church use. Many people will possess heirlooms or relics of colonial days or of Civil War times. If possible, of course, the colonial program should be featured for April 19 or some date near that time. Have church members bring any colonial possessions to the church. If the church is near any colonial shrine, a pilgrimage should certainly be made to it. Other churches, in different sections of the country, might also at this time select some incident in our history in colonial or Civil War times which showed the influence of religion.

An audience, for example, could be assembled to hear such dramatic episodes from colonial history as Patrick

Henry's speech in St. John's Church, Richmond, Va., Peter Muhlenberg's or Dr. Joseph Warren's. Instead of having these recited from a platform, they should be recited with every effort to reproduce the same conditions. In colonial times the churches were the chief rallying places of the revolutionists, and in Civil War times the churches of the North took a leading part, for example, in abolitionist agitation. All of these episodes offer the finest opportunities for effective programs.

3. A church was recently reported as using for an effective program incidents centering around pirate adventures said to be associated with the neighborhood. In many seaside towns of the east there is a fine chance to have a spring program consisting of the re-enactment of some historical scene. The entire community will usually join in and the affair will attract many interested visitors. There are many churches associated with Indian episodes, and in the middle and far west there are opportunities for re-enacting episodes of pioneering days. In these programs an attempt should be made to show to what extent the church people and the clergy of that day had a part in these adventures.

4. Dedication services are very common today, to say nothing of rededication programs. If such a program could be featured in a different way, however, it might prove very effective. As spring gives way to summer, the church may expect a decline in its activities. Have at such a time a "dedication services" in which each organization will be asked to furnish its part of the program. A large box will be made to represent a "corner stone" which has been laid for some time and now opened. Representatives of each society will then state what they have in the past contributed to the church as a whole and to its dedication to high purposes. Then they will place a paper in this box stating what they will contribute to future activities. After each organization has had its turn, then some official will also drop into the "corner stone" pledge cards and statements from individuals in the church as to what service they will render, in any way, for the coming year and especially through the late spring and the summer. With proper elaborations this dedication ceremony can be made almost as solemn and effective as a dedication of a church edifice should be.

Similar procedures could be followed for a "rededication service". Each organization and individual would then be asked to show in what way the church life could be beautified and strengthened.

5. City planning is getting more and more notice today and a program of church work based on this idea is effective. A church committee may act as a city planning group. They will map out the town or city in relation to their work. They will know where their members live, and where non-church members live. They will try to have some society keep in touch with people in their own section of the city or town. If the church is in a city, for example, the young people of one section may find it difficult to come into a meeting in the church. Sectional meetings for recreation or instruction, therefore, might be held in different homes or in some room allotted by a library or some other public institution.

Carrying out this idea still further, the committee might post in the church a large map of their city and also a diagram showing the different elements which enter into the religious life of a city. The aim of this diagrammatic representation would be to encourage the different church organizations to make their work symmetrical and well-rounded.

Churches need to understand the life of the city in which they are located; they need to have their workers out in different sections keeping in touch with the people who are coming and going.

6. In the spring an indoor flower festival might be used. Spring is the time of the awakening of all of nature's plant life and this symbolism is valuable. In case the festival cannot be held out-of-doors and with real flowers, the young people should for a few weeks be making artificial flowers out of different kinds of colored paper. As a part of this program the church might have as the speaker a college professor of botany or some well-known florist who has the skill of talking interestingly about flowers. Following such a meeting, the church organizations would divide the work of distributing these flowers where they would do the most good.

7. Especially in rural sections, the church should directly co-operate with the farmers and should aid in bringing to rural sections experts upon agricultural matters. Suburban churches should get in touch with students of agriculture in near-by colleges and they should also help young people to get instruction cheaply for such a vocation.

8. In the spring, also, every church ought to have a carefully prepared series of educational meetings which will aim to tell young people how best to spend their coming vacations. They should be supplied with information

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about many fine places to go and told of all the advantages which they may enjoy while there. The church should make arrangements for giving young people who must go on these vacations alone the proper attention. Sometimes, also, there will be many young people living far apart from each other and who do not belong to any organization. The church should find a way for providing proper means of recreation and summer entertainment for them.

There are other young people who will be about to finish their schooling and who accordingly need the right kind of advice. They should have the privilege of hearing addresses by men active in trades, vocations, and professions which some of them expect to enter. They should go over their schooling and experience with these men and with church leaders so that they may better know how to fit themselves for the coming years.

Churches today usually have some kind of a social worker on their staffs. They ought also to have an educational and vocational worker, one who is in close touch with the educational system and knows how to fit young people for the tasks which they have chosen. The church sometimes looks

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after its unfortunate, deficient, troubled, or needy people better than it does for that larger group of normal people who have legitimate demands to make upon the church.

9. An interesting feature of the spring program in many sections would be an evening devoted to "sampling contests". The church committee can usually get from stores samples of many kinds of goods and produce. Then each family would be asked to contribute something, home-made preserves, canned fruit or vegetables, or

knitted sweaters, etc. The attempt should be made to have this kind of meeting follow an intensive campaign for members and for improvements in all aspects of church work. While the people are enjoying the good social time and "sampling" the various exhibits, they should also be informed of the results of this campaign. If there are many new members, each one should wear during the evening an "identification tag" which would be easily readable. The committee in charge would try to make it plain that

just as these "sampling contests" were designed to seek out the best quality or flavor in the different exhibits, so they were trying to find that program which would bring the greatest benefit to all. As each one received his samples at the tables, the attendants would ask him what he believed should be included on the church program and what he would do to make it a success. In this way everyone has a part in forming the program, and at the end of the meeting the committee is able to announce a fairly complete program for use during the late spring and summer months.

All these plans have been merely sketched, leaving their elaboration to those who intend to use them in some way for local purposes. The spring season has not been used as intensively as it might be by many churches. As I have tried to point out, there are many fields of interest which the church as yet has not begun to use. Too many all day programs and too many suppers and evening programs—to say nothing of fairs and festivals—can hardly be held. People will go to them, and through them the church work in general will be greatly strengthened.

What will your church buy in the next twelve months?

If you can forecast your needs we can more intelligently help you.

The advertising pages of CHURCH MANAGEMENT are prepared with as much care as the literary columns. The aim is the same—to sense the present day needs of the church and to provide the most authentic information for your guidance. Perhaps we have sensed rightly; possibly not. But anyway you can help us to help you by filling out and mailing us the following questionnaire.

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A SURGEON REVEALS GOD

I recently had a fresh revelation of God. It was at night in the operating room of a hospital where, on the request of the parents and by the courtesy of a great physician, I was watching a famous surgeon struggle with an obscure and difficult operation in the hope of giving a little baby boy one more faint chance of life. As the seconds grew into minutes and the minutes into fives and the fives into tens and the tens into half hours and yet the thing would not come right, I knew that battle and skill and strength and will were all battling in that room. But when at last it did come right and I saw the surgeon's hands drop and his face turn upward with a gesture and a look like those of religious ecstasy while he exclaimed in glad but reverent tones, "I've got it," I knew that there was also goodness in that room giving power and direction to all the good man's other gifts. Since then I have been misquoting scripture—"Like as a surgeon pitieth a little child, so God pities all those who need him."

James Austin Richards in *The Sufficiency of Jesus*; George H. Doran Company.

Life's a mirror if you smile;
 Smiles come back to greet you.
 If you're frowning all the while,
 Frowns forever meet you.

—Phillips Brooks.

My business is not to re-make myself, but make the absolute best of what God made.—Robert Browning.

The universe offers two final alternatives; brotherhood or hell.



Bulls-eyes for Bulletin Boards

Make straight paths for your feet.

Not what is expedient but what is right.

The right way is often the hard way.

Radicals are God's men when they are right.

It is hard to deal justly with those who praise you.

When religion does something for you it makes you do something for somebody else.

The tractor has injured rural church attendance—it has no children for the Sunday school.

Most people want the constitution—in so far as they agree with it—enforced.

Religion is a general term; Christianity is definite.

If you know where you are going you will probably get there.

Men will give hundreds for missions who will not speak to the next door neighbor.

Nordic supremacy is a superstition of a mechanical age.

Christians may talk peace but their heritage is one of war.

The big nation wants the little one to be developed its way.

Many people's religion is a sort of profitless prosperity—lots of motion but no security.

They called him a fool—he would not sell his dreams

For silken sofas, or his deeds for bread;

But ever followed those illumining gleams,

Shot from his own deep soul to peaks ahead.

A stranger knocked at a man's door and told him of a fortune to be made, "Um," said the man, "it appears that considerable effort will be involved."

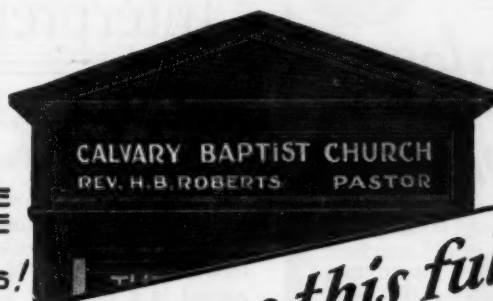
"Oh, yes," said the stranger, "you will pass through many sleepless nights and toilsome days."

"And who are you?" asked the man.

"I am Opportunity."

"Um," said the man, "you call yourself Opportunity, but you look like Hard Work to me." And he slammed the door.—Atlanta Georgian.

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Interpreting News of the World

Denomination Combines Two Periodicals

The Christian Church has been publishing two mighty fine journals. One is a weekly *The Herald of Gospel Liberty* edited by Alva Martin Kerr. The second is a monthly devoted to education, *The Journal of Christian Education* edited by President W. A. Harper. Pressed by the same economic forces that other denominations are feeling so strongly at the present time they have worked out a very clever plan of combination.

They are united in *The Herald of Gospel Liberty*. This is now issued weekly with one monthly magazine number. The enlarged monthly magazine number will contain the educational material for the month and other features which have not to this time

been included in the *Herald*. You may become a subscriber to the *Herald* at \$2.00 a year, which subscription will include both weekly and monthly numbers. Or you may subscribe to the magazine edition alone for \$1.00 per year.

The plan is so economically sound and at the same time gives publication to the same amount of material as issued previously that we want to pass the idea on to other church leaders.

The Ministers Casualty Union

At the annual meeting of The Ministers Casualty Union at Minneapolis, Dr. John Earl, editor of *The Baptist* was elected President and Bishop Frank McElwain of the Episcopal Church, Vice-president.

Mell W. Hobart, Secretary, W. P. Hobart, Associate Secretary, and W. G. Calderwood, Treasurer, were re-elections.

Rev. Henry C. Swearingen, D. D., pastor of the House of Hope Presbyterian Church, St. Paul, and Rev. Roy L. Smith, D. D., pastor of Simpson M. E. Church, Minneapolis, were added to the Board of Directors.

The Union, with its more than 30,000 policy holders, is probably the largest organization of ministers in the world.

Dr. Jefferson Refuses Salary Increase

After a pastorate of thirty years with the Broadway Tabernacle, New York, which has made him an international figure, Dr. Charles E. Jefferson has declined to accept an offered increase in salary which would have made him the most highly paid minister in the Congregational Church. Dr. Jefferson's present salary is \$10,000. The offered increase would have brought it to \$12,500.

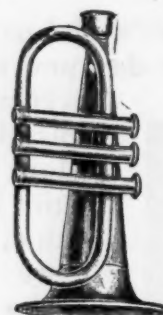


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Dr. Jefferson's pulpit has spoken with clearness and strength on every important issue during his pastorate. Surrounded by theaters he has never felt forced to resort to sensational methods of preaching. His pulpit delivery is quiet, almost conversational. But there is never any doubt where he stands on mooted questions. Some months ago he said that when he looked back over his ministry the two things he was most proud of were his attitudes on war and temperance. He has been a consistent advocate of peace and long before the present anti-war organization was preaching against it. He has been equally as strong in advocating for this entire ministry the suppression of the liquor traffic.

Federal Council in Cleveland

Cleveland was the scene of some important church gatherings on January 20-24. First was the National Church Comity Conference called jointly by the Federal Council of Churches, the Home Missions Council and the Council of Women for Home Missions.

This was a most important conference. The speakers and the representatives present seemed to feel the seriousness of the present day economic pressure and went at their tasks in a direct and effective way. One of the interesting conclusions affecting rural communities was that a community should consider itself overchurched when there were more than one church for each 1000 population. The conference adopted some far reaching resolutions to do away with overchurching. The practical solution must rest

with the co-operating denominations as the conference, itself, has no authority.

The pulpits of Cleveland were largely filled by visiting clergymen on Sunday the 22nd. Then beginning on Monday there was the meeting of the Executive Committee of the Federal Council. The conclusions of this meeting are disappointing to any who expected the Council to register radical leadership in social or religious questions. The one word which would describe the deliberations is *caution*. Evidently the continual protests on the part of business and press against the too liberal leadership is having its effect. There was nothing in this meeting which would offend the most conservative thinker. There seemed to be a feeling that it is well to make progress slowly and that it is more important to keep from offending any of the constituent bodies than to speak strongly upon social and political issues.

A little fire was ignited when the report on Race Relationships urged the support of the 14th, 15th and 18th amendments, giving each by name. This proved offensive to some of the bodies represented who felt that while the 18th amendment needed support that mention of the 14th and 15th was untimely. The debate was largely between the Negro representatives and the representatives of the Methodist Episcopal Church, South. The matter was finally compromised by having the resolution provide that the Federal Council urge enforcement of the constitution and all of its amendments. This seemed satisfactory to the blacks for they felt that the 13th, 14th and

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15th amendments were included in the generalization. At the same time it satisfied the whites who evidently felt that the resolution was not definite enough to be sectional in its implications.

Lynching and Mob Violence

The sin and evil of mob violence in America have become a burden upon our conscience, a stain upon our national honor and a menace to our law and order. In 45 years ending with 1926 American mobs lynched 4,551 persons, about three-fourths of whom were Negroes, about ninety-one of whom were women. Only four states, namely: Massachusetts, New Hampshire, Rhode Island and Vermont have never had a recorded lynching. In 1922 there were 57 victims of lynching mobs in the United States; in 1923 there were 33; in 1924 and 1925 there were 16 each year; in 1926 there were 30; and in 1927 to December 1 there were 15 victims, two of them burned at the stake.

Bad as this record is it can be changed. It is being changed. The number of lynchings has become less year by year except in 1926 when the victims—30 in number—nearly doubled those in each of the two preceding years. Public sentiment supported by public conscience will drive out lynching and mob violence. The churches and their members can speedily bring this about whenever they set themselves with conviction and determination unitedly to the task.

Therefore, by the official action of the Federal Council of the Churches of Christ in America, the constituent communions and their members were called to devote the day of February 12, 1928, known as Race Relations Sunday, to penitence and prayer to God for forgiveness of our national sin of lynching and lawlessness.

Then let every heart keep its Christmas within,
Christ's pity for sorrow, Christ's hatred of sin,
Christ's care for the weakest,
Christ's courage for right,
Christ's dread of the darkness,
Christ's love of the light,
Everywhere, Everywhere, Christmas tonight.

—Phillips Brooks.

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Does YOUR Church use this sanitary method? Send for Catalog and Special Offer at reduced prices. Tray and 36 crystal glasses, \$6.50 up. Outfits on trial. Bread and Collection Plates. Thomas Communion Service Co. Box 540 Lima, Ohio



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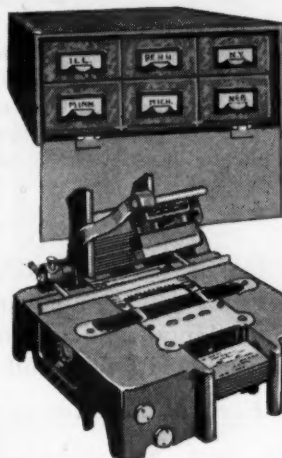
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This rebuilt addressograph consists of ribbon print hand addressograph machine; 6 drawer steel cabinet (capacity 1050 names); six trays, and 500 name plates embossed with names furnished by you—complete and ready to operate.

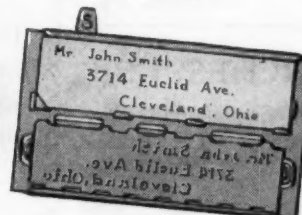
You save \$39.75 on this rebuilt equipment, which is fully guaranteed for one year.

We agree in addition to keep your list up to date for one year free of charge.

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If you have an addressograph write for our low prices on plates, frames, trays and cabinets.



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Letters to members, cards, notices, programs. Do them yourself at cost of paper and ink alone. Press \$11, larger \$25, up. Boy can operate. Easy rules sent. Used and endorsed by ministers and churches everywhere. Write for catalog presses type, paper and all information.
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Poetic Announcements

Rev. Alva B. Peck, Methodist Episcopal Church, Paxton, Illinois, has the very appealing way of announcing his sermon subjects through the use of carefully selected poetic quotations. Here are the subjects and selections for the Sunday mornings in January.

JANUARY 1

"TOURING THROUGH LIFE"

"There is no path in this desert waste,
For the winds have swept the shifting sands,
The trail is blind where the storms have raced,
And a stranger, I, in these fearsome lands.

"But I journey with a lightsome tread;
I do not falter nor turn aside,
For I see his figure just ahead—
He knows the way—my guide."

JANUARY 8

"ARE YOU READY FOR YOUR CHANCE?"

"They do me wrong who say I come no more,
When once I knock and fail to find you in;
Every day I stand outside your door,
And bid you wake and rise to fight and win."

JANUARY 15

"HAS GOD A PLAN FOR EACH LIFE?"

"To every man there openeth
A way, and ways, and a way,
And the high soul climbs the high way,
And the low soul gropes the low;
And in between, on the misty flats,
The rest drift to and fro.
But to every man there openeth
A high way and a low,
And every man decideth
The way his soul shall go."

JANUARY 22

"OUR RESPONSIBILITY TO GOD"

"'Good-bye', I said to my conscience—
'Good-bye for aye and aye.'
And I put my hands off harshly,
And turned my face away:
And conscience, smitten sorely,
Returned not from that day."

JANUARY 29

"A NEW CONCEPTION OF HOPE"

"Ah, man, look up; yours is the right!
Freedom's your watchword, truth is your light.
Yours is to master—turn from the clod,
Hope is in action, for within is God."

Are Bowling Alleys An Asset to The Church?

Church Management in the February issue offered prizes totaling sixty dollars for letters dealing on both sides of this question. The full announcement will be found on page 288 of that issue. If you have mislaid it and desire to send a letter on the subject we will be glad to send you a copy of the notice.

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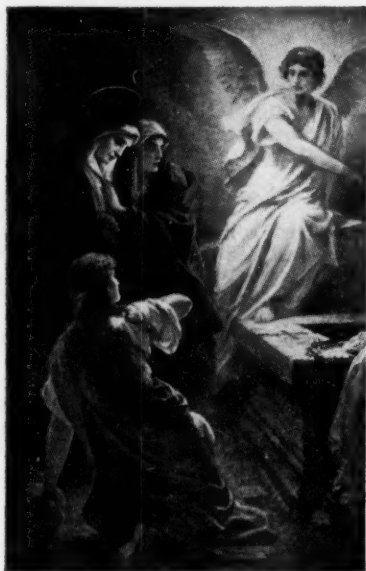
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Was It Worth It?

Father: "The man who marries my daughter will get a prize."
Ardent suitor: "May I see it, please?"
—Boston Herald.

The Perfect Tribute

Employer Titewad: "Mr. Sappnozzle, for twenty years you have been an employee of mine. Don't think I've forgotten your faithfulness. Here, as an expression of my confidence in you, is a photograph of myself. Now, what do you say?"

Sappnozzle: "It's just like you."—Through the Darkroom Door.

It's Always Stormy

Wife: "I want to do some shopping today, if the weather is nice. What is the forecast?"

Husband (consulting paper): "Rain, hurricane, tornado, thunder and lightning."

The Hurried Age

In the old days, if anybody missed a stage coach he was contented to wait two or three days for the next. Now he lets out a squawk if he misses one section of a revolving door.

The Collision

"What caused that collision today?"
"Two motorists after the same pedestrian."—Judge.

Growing Generosity

A colored revival was in full blast and one old fellow was exhorting the people to contribute generously.

"Look what de Lawd's done fo' you all brethern!" he shouted, "Give him a po'tion of all yo' has. Give him a tenth. A tenth belongs to de Lawd!"

"Amen," yelled a perspiring member of the congregation, overcome by emotion. "Glory be to de Lawd! Give him mo'. Give him a twentieth!"—The Downtown Triangle, St. Louis.

Right

Early Italian Architect (having just finished the Leaning Tower of Pisa): "Well, that's done. And it's some tower, I'm thinking."

Friend: "I think so too, old man. You've got the right slant on it, all right."

It Is to Laugh

An old couple went into a photographer's studio to have their picture taken. "Look pleasant, please," said the man with the camera.

The old couple smiled until their mouths stretched from ear to ear.

"Not quite so much, please," said the camera man. "The plate isn't quite big enough."

We Charge for Cash

Purchaser—What is the charge for this battery?

Garageman—One and one-half volts. Purchaser—Well, how much is that in American money?—Literary Digest.

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Easter
Baseball Day
Moving Day
Mother's Day
Mission's Day
Memorial Day
New Members Reunion
Wedding Bells Reunion
Old People's Reunion
Commencement
Independence Day
Labor Day
Home Coming Day
Freshman's Day
Men's Sunday
Election Sunday
Armistice Sunday
Father's Day
Thanksgiving Day
School Day
Family Day
Music Day
Christmas

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